

The Broken Heart:



OR,
DAVIDS
PENANCE.

Fully exprest in holy *Meditations*
upon the 51 PSALME,

BY
That late Reverend Pastor SAM. PAGE,
Doctour in Divinity, and Vicar of
Depeford Strond, in the Coun-
tie of *Kent*.

Published since his death,

BY
NATHANAEL SNAPE of
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That late Reverend Pastor SAM. P. R. G.
Died in Divinity, and Viceroy
Departed, when in the Court
of King.

Published from his Manuscript.

BY

NATHANIEL SNARE OF
Oxford, Bachelior.

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TO
THE HONORABLE,

Sir
ROBERT AYTON,

Principall Secretary to the Queenes
most excellent Majestie, and Master of
Saint Katherine, neere the Tower of
Lond

Sir,

 My intentions had fastened
the patronage of this Booke
upon that pious and Right
Honorable Gentleman, Sir
Julian Caesar (your prede-
cessour in the Master/ship of
St Katherine) whose dedication of himselfe
to that great Master and maker of the world,
renders you the Successour of his place and my
service. Therefore, and because all that know
you rightly, speak you to be a friend to Learning,
and Philagathus in abstracto, a true Religi-
on Lover, I thought fit to present these devout

The Epistle Dedicatory.

Meditations to your judicious acceptation. These royall Penitentials deduced and exemplified unto us from the sacred person of a King, conclude all persons and degrees from an exemption in the practise: And the command of that excellent duty is more especially incumbent on us in these particular times of humiliation, when that formidable pestilentiall sword hath so smitten us, and hangs still so perpendicularly over our heads. The profit of Repentance, it removes our sinne in reatu & poena, it blunts that weapons point, whose thirst is sooner quenched with fearchen bloud, and it preferreth the miserable delinquent from the shamefull Barre to the most glorious Bench. Let the Reverend Author, per declare his worth, and let the worke commend it selfe to the world. Onely Sir, be you pleased to give it countenance and protection, which I am confident will improve it to a more generall and publique approbation, and make it the more redundant in the Churches benefit. Health, honour, and Heaven at last I wish you from the heart of

Your humble Servant,

N. S.



MEDITATIONS

upon the 51. PSALME.

VERSE 1. *Have mercie upon me, O God, according to thy loving kindnesse: according to the multitude of thy tender mercies, blot out my transgressions.*



In this Psalme David is,

1. For himself, *ad fin. v. 17.*

2. Then for the Church, *18. 19.*

In the first part.

1. He is all crying God mercie and supplication, *v. 1, 2.*

2. Confession of sinnes, *3, 4, 5, 6.*

3. Supplication against, *7. ad*

fin. 17.

1. In the first consider,

1. What ailes him? where is his griefe? his transgressions, his iniquities, his sinne.

2. What remedie, loving kindnesse? *multitude of tender mercies.*

3. What effect of these: to blot out, to wash thoroughly, and cleanse away all this uncleannesse.

1. What he ailes.

B

He

1. He varieth the phrase, and calleth his diseale, *transgressions*. *Arias Mont.* rendreth it, *pravationes*, to our sence. For the Law setteth us bounds; thus farre we may go, and no further: every sinne is a transgression, an over-reaching of our bounds.

2. *Peshang* signifieth the same, to forsake the commandment, and it answereth Gods challenge of him by *Nathan*: Wherefore hast thou despised the commandment of the Lord?

3. Vers. 2. He calleth his grieke, *his iniquities*: these also are against the Law, which *S. Paul.* calleth *holy, and just*.

4. He calleth it sinne, which is *avopla*, which is, *privatio legis*. This sheweth us the danger of all our sinnes.

They put us out of the way: for our way is the way of Gods commandments: all other are called false wayes.

It is *Via legis*, the way of the Law, which guideth our thoughts, words, and actions.

It is *Via veritatis*, the way of truth, which guideth our understandings, and judgements.

It is *via pacis*, the way of peace, which guideth our heart, and the affections thereof. Sinne putteth us out of all these wayes. Into those false wayes which *David* doth utterly abhorre. Yet he is fallen into them by a strong temptation.

It is our wisdom to know and consider the nature of sinne, that every sinne is transgression of Gods Law.

So *Joseph* answered his wanton Mistresse: *How shall I do this great wickednesse, and sinne against God?* And now *David* hath bethought him, he saith to *Nathan*: I have sinned against the Lord.

We must not thinke, that any of our sinnes do hurt God, or take from him any thing to enpaine him. For when we live in his obedience, we give him occasion to exercise his holinesse in our sanctification: his goodnesse in our conseruation: his bounty in donation of all good to us. But if we transgresse, he exerciseth his wisdom in his detection of us: his holinesse in abhorring of us: his justice in punishing of us.

So

So that the going out of our way which he hath set us in, his Law, is the hinderance of our owne journey, and the danger of our own soules and bodies.

It is our great blindness of judgement, and hardness of heart, that we should delight in sinne against the Law of God.

The Law of God is an undefiled law, The Law is holy, *Rom. 7. 11.* and the commandment holy, just, and good.

This was ordained of God to be a bridle to restrain sinne: yet our corruption hath made it a spur to provoke and put on sinne. So the Apostle found it. For sinne, that it might appeare sinne, working death in us by that which is good, that sinne by the commandment might be exceeding sinfull. *Utr. 13.*

For corrupt nature is impatient of restraint: and no fruit seemes so faire to the eye, or taste so sweet to the palate, as the forbidden fruit doth. Every man above all things in the world affecteth his own will, and desireth libertie to do what seemeth good in his own eyes.

The Law doth restrain us of this: and it is,

1. Holy, in directing us a way wherein we may walk in all pleasing to God.

2. Just, in declaring the danger of going astray from it.

3. Good, in rewarding our obedience: for godlinesse hath the promises of this life, &c.

David hath professed great love to this Law; great delight in it, all his Psalmes over. He hath confessed great benefits received from it: yet here he confesseth transgression, and iniquitie, and sinne: he hath not kept this Law and hath sinned against God.

Now we see in this example, how heavy sinne is, when the conscience groweth sensible of it. Nothing so pleasant as our sinne, for the time: but *Cito præterit, quod delectas*: It soone passes away, which delighteth: now David groines under the burthen of it: he hath the whole weight of the law upon him for it; and he hath found that he hath walked contrary to God,

We have great use of this recollection of our selues.

1. We have need of God every moment for his help, and comfort, and counsell. So long as our sinnes are upon our conscience unrepented, unpardoned, we cannot pray to God for any favour.

2. We cannot give thanks : as our prayers are turned into sinne, if we regard wickednesse in our hearts: for *God heareth not sinners.*

3. Impenitents.

2. So our thank-givings are but the sacrifices of fools.

3. We cannot heare with profit : for good seed must be sowne in good ground.

4. We cannot receive the holy Sacrament : for pearls must not be given to swine. So we are unfit for all acts and exercises of Religion. And especially upon our death-beds, when we should part with this life. Our iniquities shew us quite out of heavens way, and we have no warrant to commend our spirits into the hands of God : for he receiveth no such souls as turn aside to crooked wayes ; he leadeth them forth with workers of iniquitie.

There is none to unhappie, as the impenitent sinner. For the world cannot befriend him, and God will not. Who shall then have pity upon thee, O Iesus?

David feels the burthen of sinne importable.

Psal. 38. 3. &c.

There is no rest in my bones, because of my sinne. For mine iniquities are gone over my head : as an heavy burthen, they are too heavy for me. My wounds stinke, and are corrupt, because of my foolishnesse. I am troubled : I am bowed down greatly : I go mourning all the day long.

S. Augustine very judiciously looketh beyond *David* in this Psalme, and maketh the whole Psalme the complaint of Christ. Who though he were free from the infection of sinne, yet was he over-laden with the burthen thereof, for God layed on him the iniquities of us all.

So the point is more prest to the conscience of a sinner: for if my sinnes could make the soul of Christ heavy to death: if my sinnes could make him sweat water and blood.

bloud, and pray with strong cries and supplications: how blinde must my reason be if I see them not? How insensible and dull must I be, if I feele not the stench and annoyance, the weight and burthen of them?

For these iniquities do move God to anger: and *it is a fearful thing to fall into the hands of God* in his displeasure: for even our God is a consuming fire. Now we see in *David's* example, how combersome a few finnes are, and what feare, what agony of heart, what griefe, what shame they bring. We have cause to lay this to our hearts: for when we shall see our many crying, bold, presumptuous finnes together in order before us: when our conscience shall tell us, not onely that we have received the grace of God in vain; but that we have turned the grace of God into wantonnesse, and have abused his best favours, and despised his threatnings: At once carrying in our faces *Cains* frowns, and in our heart *Cains* malice against our brother, having *Esaus* prophaneesse, *Achans* theft, *Abahs* oppression: out-sinuing those who are in the holy story the spots and blemishes of their times. How doth *Sathan* benight us, if we discern not our fault, and our danger? How doth he harden our hearts if we feele not the burthen? How doth he benumme and dead the conscience, if the lash of our iniquities do not smart upon us?

We have cause to think upon it now, if our Land after so great blessing of God, swarme at this day with impious finnes, if Religion hath suffered symonie and oppression, pride and drunkennesse. *Sodome* and *Gomorrah* were modest sinners in comparison of us. It will be easier for them one day: for we live in the light, we have more knowledge of our Masters will then our fathers had.

Pulpit and Presse have filled the eare and eye with the wayes of life. And we are *filii tenebrarum* sonnes of darknesse still, and walk in the paths of death. We are hearers onely, deceiving our own selves, and the more we know of our Masters will, the more stripes it will cost us that we have done so little of it; we have gathered such drosse to

our gold, that it will ask an hot fire to refine us. God in favour yet forbeareth us, expecting our repentance: and there is no hope of his love but in that way.

To fast and mourne for a day, to ask God forgiveness, to promise amendment, is no more then *Ahab* may do, and it may spinne out the time, and put off judgement for a while. But *plangere commissa*, to bewail sinnes committed, is but a part of repentance, and it hath lost the labour, and our tears shall never be put into the bottle: if after we do *committers plangenda*, commit sinnes to be bewailed.

Transgressions, iniquities, sinnes; these are our disease, and that which threatneth it mortall, is our dangerous impenitencie.

2. What remedie?

Mercie: this is the soveraigne remedy: this heals all diseases: but some few drops of this balme will not do it here. *David* knows that God hath sundry vessels of this wine, some stronger then other: he desireth to draw of the strongest, and for quantity he desireth the multitude, a great measure, and that running over: for qualitie, his tenderest and dearest compassions. Those that are extracted and distilled to the height of strength, sinnes of ignorance, sinnes of infirmirie and weaknesse: sinnes committed with reluctance and resistance, the Fathers have called veniall, because a small measure of Gods mercy will remove them and their punishment: but studied sinnes acted after deliberation, and practised upon advise, and used to hide and shelter other sinnes, have a more provoking qualitie in them to kindle the wrath of God, a worse deserving condition to draw that wrath upon us. *David* needs the most, the best and strongest of these mercies for his transgressions. *Saint Augustine*, *Attendis contemptores ut corrigas, negligentes ut doceas, confitentis ut ignoscas*: Thou observe the despisers, to correct them; the ignorant, to teach them; the confessours of sinne, to pardon them. *Zacharie* calleth these mercies that he beggeth, *misericordia*, the bowels of the mercy of our God. *Sicut pater misereatur*,

Jerem. as a father takes pity: Christ hath given us a full example of such a Father in the parable of the prodigall. Look how high the heaven is above the earth, so high is the mercie of God to them that feare him: that is nothing in comparifon: for mercie cannot be numbred. This is that which boundeth the waters of the Sea, that they do not return to drown the earth. This keepeth his fire and brimstone bound up, that it falleth not upon our Cities and Towns, our persons, and cattell, to consume them. This locketh up the earth underneath us, that it doth not open the mouth to swallow us up quick. This keepeth the key of his treasures of judgements, that they cannot come abroad to destroy and consume the world, as *Jeremy* saith: It is of the Lords mercies, that we are not consumed, because his compassions faile not. They are new every morning. Though he cause griefe, yet he will have compassion, according to the multitude of his mercies: for he doth not afflict willingly, nor grieve the children of men. They that love lying vanities, forsake their own mercy.

Lam 3. 22.

23.

32.

The mercy of God is called our mercy, for God hath no occasion to use his mercy any where else but among the sonnes of men. The Angels that sinned are not capable of it. The Angels that stand in their first estate never came to miserie, and they stand by the providence and love of God. But sinfull man maketh God called mercifull, and he putteth him to his multitude of tender compassions. This is the rock of our refuge, our strong Citie of refuge against the pursuer, it is our hiding place. In nothing doth God comfort us more. Therefore be ye merciful with this *sicut*: *Sicut pater vester celestis*: as your heavenly Father.

There is nothing that flattereth sinne more, and that giveth it growth and vegetation amongst us, then the overweening of this mercie. Every wicked man can say, God hath multitude of tender compassions: and his mercies are more then my finnes: it is true. But what interest such a one may have in those mercies, he little considereth. For with the Lord is mercie, that he may be feared: and that a sinner

sinner may apply himself not to continue in his sinne presuming upon it, but forsake it beleeving it: for he that confesseth and forsaketh his sinne shall have this mercie.

Let us therefore begin with *David at Confitebor contra me*, I will confesse against my self, and say: *Peccavi contra Dominum*, I have sinned against the Lord: with a conscience of our sinnes, and a sense both of the pollution of them within our selues, and of the provocation of Gods due displeasure against us for them. Then it will be in season to call for mercie.

But if we over-weene our own integritie, as some justiciaries do: *Sani non egent medico*: the whole need no Physician: or if we sinne on in confidence of mercy at last: We shall finde that God sitteth in his throne, and judgeth uprightly; and that the ungodly shall not stand in judgement, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the just: but the way of the ungodly shall perish.

3. What effect he desireth of these mercies? This is varied in phrase, for he is passionate, and exceeding earnest with God, and plieth him with strong cries and supplications.

1. To blot out his transgressions.

2. To wash him thoroughly.

3. To cleanse him.

1. The blotting out of his transgressions, hath reference to the books of God, wherein all our transgressions are recorded.

1. The book of Gods remembrance.

2. The book of our conscience.

1. The book of Gods remembrance. God is a Seer, and there is nothing hid from his eye: and he doth consider the sonnes of men: his eyes are upon all his wayes. There is not a thought in our hearts, but he knoweth it long before we our selues know it. As he seeth, so he remembreth, and that we call his book of accounts, wherein he recordeth all that is said, done or thought: that he may judge us according

cording to all that is registred in that book whether it be good or evill. He is said to blot us out of that book, when our true repentance, and his free pardon hath removed our iniquity from us. Two Doctrines arise from hence.

1. One of terrour: all our sinnes are booked and kept upon record.

2. Another of comfort: they may be blotted out thence.

1. Doctr. Knowing the terrour of the Lord, we must be warie how we sinne against him; for though we love sinne, he hateth it. He is a God that loveth not wickednesse, neither shall any evill dwell with him. Though we sleight sinne, and passe it over gainesomely and pleasantly; yet he taketh it to heart, and recordeth it, that he may be able to set all our sinnes in order before us, when time comes. This is a black book, and it will be a fearfull and shamefull thing to behold all our sinnes inventoried together.

All our idle words, vain, lascivious, malicious, false, slanderous speeches: all our loose thoughts; all our vast and unlawfull desires, all our ungodly works done; all the good duties omitted; all the evils we would have done; all the imaginations of the thoughts of our hearts: are not all these things written in his book? We may conceive it by this. *David* hath the honourable memory of walking in all the wayes of God alwayes, save onely in the matter of *Uriah* the Hittite.

That matter is recorded in this living book of holy Scripture: so are many of the infirmities of his holy ones: chiefly for terrour of his children, that they might feare to sinne against him, who keepeth so exact a score of all our transgressions.

These are called debts, and God our creditour keeps his debt-book very perfect. The Steward in the parable called his Masters debtors: they could tell every man what he owed: but who knoweth how often he hath offended? We have no hope to pay these debts: and therefore we desire mercy to blot them out of the book.

And if we look back upon the transgressions of our whole life, we shall see need not onely of the loving kindnesse of the Lord; but of the multitude of his tenderest compassions.

2. Another book is the book of our Conscience: this also keepeth a record against us. It was called of old, our inward; for though our appetite and wit be so corrupt that the deccivable lusts of the flesh do often transport us to Gods offence: yet our understanding, and reason, and memorie, informe our conscience of our finnes, and that booketh them. This book is not so exactly kept as the other, because

1. Many finnes passe us, which we are not aware of.

2. Many thoughts, words, and works escape us, which we think to be no finnes, our consciences not being rightly informed.

3. Many finnes our memory doth not retein, which should give in evidence to our conscience against us.

4. The conscience it self may be corrupted, benumbed, seared, and so many foule deeds may escape unrecorded. Yet for all this, if we had no other book opened against us to convince us of sinne but this: This alone would call us guilty, and expose us to wrath.

David sueth to have his transgressions blotted out of both these books. For if the tender mercies of God should blot his book, and the book of our conscience remaine against us, we should live upon the rack in a perpetuall torture, our spirit wounded within us.

It is well observed of Cardinall Bellarmine, *Sciebat David ex actione peccati relinqui in animam aeternum mortis aeternae*: David knew that by the acting of sinne, in his soul was left the guilt deserving eternall death. You may discern the convulsions and strong cramps of the soul for sinne in David. There is no rest in my bones because of my sinne. So long as we live in sinne we feele not the pain of it: David for ten moneths found no great need of these mercies of God.

For a sinner during his impenitencie is as a man besides himself: but *reversus ad se*, returning to himself, then he bethinketh in what case he stands before God. *Demersus in profundo*, drowned in the deep, the Sea above him seems not heavy. *Elementa in loco non ponderant*: Elements in their places are not heavy. But take him from his sinne a little, and set them within an optique distance, that he may see them: he will both see the innumerablenesse, and feel the heaviness of them.

We beleeve a day of judgement designed and ordained of God for a severe audit of all our finnes. We are in that day judged by both these books of Gods remembrance, and of our own conscience. For so we shall be our own judges: and there can be no hope for such as have these books opened against them. God cannot forget. Our conscience cannot but accuse, so that we are all children of wrath, and in a state of condemnation. The judge may say, *Quid opus est testibus?* What need of witnesses? for the least, one of these legions of finnes that we are guilty of hath weight enough to weigh us down to the bottome of hell. All these will make the pit shut her mouth upon us.

2. But against this *David* doth shew comfort, when he prayeth to have his transgressions blotted out of Gods book. For this sheweth that there is a way out of the danger of the vengeance to come. The book wherein all our debts are recorded may be crost, and the offences may be blotted out. The way is,

1. The justice of God must be satisfied; our debt paid: for God can neither falsifie his truth, who hath threatned sinne with vengeance: nor satisfie and silence his justice without it. So that we must finde Iesus Christ in this prayer, without whom there is no acceptance to God for a sinner: for our life is hid with God in Christ; we appeare in our selves no other but dead in trespasses and finnes. But Christ is our life: and the loving kindnesse that *David* prayeth for here, is that wherewith God so loved the world that he gave his onely begotten Sonne, that we

might not perish, but have everlasting life.

And the tender mercies which he craveth, are those of which *Zachary* doth speak: *Through the tender mercie of our God, whereby the day spring from on high hath visited us. To give light to them that sit in darknesse, and in the shadow of death: and to guide our feet into the way of peace.*

Here is *Via lactea*, the milkie way, the very way of salvation: for the tender mercies of God give not onely light of comfort to cheare our hearts; but light of direction also, to guide our wayes, and that is the blotting away our repented sinnes.

2. Another phrase followeth, which sheweth how this foule record may be blotted out of Gods Tables.



VERSE 2.

Wash me thoroughly from mine Iniquitie.

1

2

3



His shews that Iniquitie is a foule and defiling blemish, and needeth washing.

So foule as no washing will do it, but *Lava tu*, wash thou.

So foule, as it will need his *washing* thoroughly.

1. *Lava, Wash.*

His calling for so much mercy sheweth his fear of iniquitie: his calling for all this washing sheweth his shame of it. He doth not desire to have it hidden from sight, but quite removed. Not removed onely from the book of Gods remembrance; but washt out of the book of his own conscience also.

Sinne is of that foule nature, that it defileth the conscience.

science of a man, and maketh him unclean.

I think no man will denie but *David* notwithstanding this sinne, was a regenerate man. For even this Psalm which confesseth this uncleannesse in him is part of holy Scripture: and the penne-men of Scripture were all holy, and wrote as they were guided by the Spirit of God. He seeth and confesseth a pollution, and would faine be quit of it.

Yet some of late have so cleared a regenerate man from all sinne, that they say, God can finde no sinne at all in them.

It is true, that God seeth no iniquitie in his elect, to condemne them for it: for there is no condemnation to them that are in Christ Iesus. But then they walk not after the flesh, but after the Spirit. But if any of the elect turn out of the way for a time to walk after the flesh, as *David* here did: he seeth that sinne, he hateth it, he punisheth them for it, and till he hath washt them from it, they remain defiled with it. Therefore they pray to be washt.

Naaman for a leprosie in the body, must wash in Iordane. Sinne is the leprosie of the soul: and as the bodily leprosie did defile the person that had it, the clothes that he wore, the bed that he lay upon, the very wals of the house where he remained, that all must be purged, and it cast him that had it out of the camp: So the leprosie of sinne maketh all things unclean within and without us that we do but touch. Whatsoever the unclean person toucheth, *Num. 19. 12.* shall be unclean.

This is the cause of the groning of the creature: for though it hath gone the way of the creation from the beginning, yet it is become subject to vanitie by the pollution of our finnes: and our iniquitie reacheth to the heavens, it defileth the celestially bodies above us, and the earth beneath us, because these have been aiding and assisting to us in our finnes; not of any evill disposition in themselves, but by our abuse of them to Gods dishonour. All this presseth a necessitie of our continuall washing: both for the defiling

which is within us, and for the pollution that cometh from us. We must hate the garment that is spotted with the flesh. This made *David* desire to be washt thoroughly.

Multiplica lavare, multiply to wash, some do render it: others, *Amplius lava*, wash me more, as *Peter*, *Not my feet onely, but my hands and my head.*

Naaman must wash seven times in Iordane, to put off his bodily leprosie. Sinne which is the leprosie of the soul cleaveth so close to us, that we had need of an often and a scouring lather to rinse our defiled souls. For as to the pure
 Tit. 1. 15. *all things are pure*: So to them that are defiled is nothing pure, but even their minde and conscience is defiled. There is nothing that nourisheth sinne more in us then an opinion of an easinesse to repent, when we will to put it off.

Beloved, diseases are never so painfull to us, as when we are put to it, to take much physick for them. For for the time, the physick is more painfull then the disease: violent purgings, strong vomits, languishing sweats, bleeding, bitter pills, and potions, unpleasing dyet: yet great diseases ask a suffering of all these for health. But in a dangerous disease, we call upon our Physitian not to spare us, so he recover us. This is it in the state of our diseased souls, we must take strong physick to remove violent and dangerous diseases.

David describing his sinne, saith; *My wounds stink, and are corrupt*: Do you know the pain of washing such wounds? Do you not perceive the necessity of it? There is no dallying in such cases, lest our negligence make the maladie gangren, and prove immedicable. It will ask sharp water to wash these wounds, and they are tender, and this must be done often.

Isa. 38. 17.

Beloved, let me tell you that *Sathan* befooleth us with many false pleasures of vanitie, which make these wounds in our souls: We pay deare for them, when we come to this washing. And he that considers it well, will know the terrour of the Lord, and be afraid to give way to temptations that may put him to the pain of repentance.

It is true that nothing in this world is so painfull as true repentance. It is called mortification, killing the old man: not every kinde of death, crucifie the flesh, *Mors lenta, violenta, dedecorosa*: a death slow, violent, disgracefull. It is called the breaking of the heart: the renting and tearing of it in peeces. It is sackcloth for clothing, baldnesse for beauty: it is *Amaritudo anime*, the bitter nesse of soul. Yet for all this, *Multiplica lavare*, multiply to wash. If droffe be mingled with our gold, it will ask an hot fire to purge it out, and that is repentance.

Behold Niniveh doing penance for her finnes. The King lonab 3 6. 7. 8. arose from his throne, he layed his roabe from him, and covered him with sackcloth, and sat in ashes: proclaimed; Let neither man nor beast taste any thing, let them not feed, nor drink water. But let man and beast be covered with sackcloth. Here is a Citie washt thoroughly in a bath of repentant and true tears. *Ecce Rex tuus venit tibi mansuetus*; Behold thy King comes to thee meek: the true and living picture of mortification. He that sate on a throne of majestie and honour, a glorious King, arose from his throne, as if his throne trembled under him in awe of the supreme throne which is set for justice upon all the world. He layeth down his glory, and casteth his Crown at the footstool of the most high. All the ensignes of honour and principalitie above men he putteth off, and puts himself into the number and rank of common men. He puts off his royall garments, the habite of glory. He puts on sackcloth, the dresse and trimme of repentance and humility. He casteth himself on the ground: there he sitteth in an heap of ashes. He depriveth himself of his food: and then, *Regis ad exemplum*, according to the Kings example, all do so. What can be added to this unworthying of himself? He thought himself neither worthy of honour, nor rayment, nor ease, nor food. Not made onely a common man, but as one of the beasts of the earth: they were also clad in sackcloth.

Job in cinere, in ashes: dust to dust. Thus the sinne of pride.

pride doth penance, in coming down and abusing themselves. The sinne of vanitie in apparrell doth penance in sackcloth. The sinne of delicacie and nicenesse : in a seat of ashes. The sinne of drunkenesse and gluttony, in fasting : not bread, not water. The sinne of contempt and scorne of one another, doth penance in an equality of like condition : behold and see which is the King, which is the Subject; nay, which is the man, which is the beast, all in one Liverie of sorrow and shame, all in sackcloth. Yet let me use the words of our Saviour of this sight : *Solomon* in all his glorious royalty was not apparreled like one of these.

Never did *Niniveh* shew fairer in the eyes of heaven then this day : never was *Niniveh* so thoroughly washt, never so cleane.

Me thinks I heare the voyce of God, saying, as of *Ahab*, so much rather so, of *Niniveh*. Seest thou how *Niniveh* humbleth it self before me? It was a day of *Ninivehs* purification : and God was appeased, the doome of her destruction gratically reverted.

1. Reg. 21. 29.

David himself in this storie feeling the hand of God upon him in the visitation of his childe refused his bed, laid him down on the earth, would not wash, or anoint, or change garments, refused to eat his bread.

1. Reg. 10. 31.

We visit the Courts of Princes in our bravest trimme. We finde the face and favour of God soonest in our worst clothes, and meanest accoutrements. All this is thought nothing: the Penitent saith, I will yet be more vile. When *Benhadad* the proud provoker of King *Ahab* was down the winde, his Servants had this hope onely left to propound to him. Behold now we have heard that the Kings of *Israel* are mercifull Kings : let us therefore, I pray thee, put sackcloth upon our loyns, and rops upon our heads, and go out to the King of *Israel*, &c. They did so. Thus must they do that will have a guilt of sinne washed away thoroughly: and so our God being a mercifull God, our life may be spared.

3 *David* desireth God to wash him : for the truth is, he

he may say to us all, as once to *Peter*: *Nisi ego te lavero, non habebis partem mecum*: Except I wash thee, thou shalt have no part in me. *David* saith, I will wash my hands in innocencie: and *Isaiah* biddeth, Wash you, make you clean.

The work of our purification is not performed thoroughly: but in the concurrence of both these we wash our selves in our true repentance: God washeth us in his gracious pardon. Yet even in our repentance God doth wash us too: for he giveth both the grace and power of repentance: he worketh all his works in us: our spirits and faculties work together with him; we are not meerly passives in our own washing, but we give our affections and desires of heart to it, we offer the service of our sighs, and groans, and tears, and bring our bodies in subjection.

The Spirit of God doth not all it self, but it helpeth our infirmities, *συναντιλαμβάνεται*: the word is of strong signification, for here is a burthen too heavy for us to beare: the Spirit of God comes to our help, and *λαμβάνει* alone were a carriage: *αντι* is over against us, as when a burthen is born betwene two; *συν* decompoundeth the word, and joyneth him in the burthen with us. So he leaves not all the burthen upon us, whose weaknesse cannot undergo it. He takes not all the burthen upon him, and from us, but he beareth with us: and as it ever falleth out betwene two that beare the same burthen, the weaker doth ease himself upon the stronger: so it is here: the most of our burthen in this act of repentance, lyeth upon God, therefore *Lava in Domine*, wash thou, Lord.

Rom. 8. 26.

Many would faine cast all the care upon God of their washing: *David* doth his best, and craveth here but Gods assistance. For we must not sit out in our burthens and duties, we cannot exonerate our selves so. The manner how God worketh this lotion in us is,

I By his word: so Christ, *Vos mundi estis propter sermonem quem ego locutus sum vobis*. You are clean, by the word which I have spoken unto you. Saint *Augustine* sheweth

Ioh. 15. 3.

How the word doth cleanse us: for it is *Verbum fidei, docens, gignens, alens fidem*: the word of faith, teaching, begetting, nourishing faith. And our hearts are purged by that faith. *Verbum lavat non quia dicitur, sed quia creditur*: The word washeth, not because it is spoken, but because it is beleaved.

2 God washeth us by the water of baptism, which is therefore called, the Laver of our new birth. Which though it be received but once in our life, as the *Nicene Creed* saith: I beleave one Baptisme for the remission of sinnes: Yet it is available for our whole life, and the vertue of it extendeth to our last gaspe thereof. The Sacrament of Baptisme is for our new birth: and as *S. Augustine* noteth: As we are born once for our life; so new born but once; For the Lords Supper is renewed being for nutrition: But the gift of God is without repentance. *David* needed not a new circumcision after his fall: his repentance renewed the vertue and power thereof.

3 We are of Gods washing by the faith of Christ in his blood, which cleanseth us thoroughly from all sinnes. That is the true and perfect lavatorie, the fountain which God set open to the house of *David*, and the inhabitants of *Ierusalem*, that is, to the whole Church of God, for sinne, and for uncleannesse. For,

He gave himself for us, that he might redeeme us from all iniquitie, and purifie unto himself a peculiar people, zealous of good works.

3 Cleanse me.

See how fervent *David* is in his prayer, he reneweth the same petition for his purification: he hath but changed the phrase, the suit is the same it was, to be washed thoroughly; but he expresseth it to the effect: that he may be clean.

Sinne of all pollutions is the foulest, it maketh uncleane eyes, uncleane hands, foule feet, foule consciences.

A little washing of foule hands doth but foule them more: we must wash till we be clean. No unclean thing shall ever enter into the new *Ierusalem*. So soone as the
Angels

Angels had sinned, they were cast out of Paradise aloft: And so soone as *Adam* had sinned, he was cast out of Paradise below. So soone as *Cain* had sinned, he was cast out of the presence of God: and became a vagabond on the face of the earth. The pure in heart shall see God: who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart. Psal. 24. 3, 4.

Therefore *make me clean*: wonder not that *David* is so importunate with God for his full purgation from his sinne, being so sensible of the danger of his impuritie.

For the reason why our uncleannesse remaineth upon us unpurged, and we continue untroubled at it, is, we are not enough sensible of the foulness that defileth us, or the danger that it brings along with it.

Some of us pretending holiness can be well content, and can pray to be washt: but we affect not a perfect cleanness. We have some sinnes that bring in profit: as usurie, symonie, bribery, fraud, lying, perjurie, and such like. Some that put us forward in the world: as ambition, pride, flatterie, &c. Some that give us pleasure and delight, as adultery, fornication, immoderate eating and drinking, chambering, and wantonnesse, &c. Some that please our malicious disposition; as revenge, secret insidiations, cunning underminings, satanicall libellings, and wit-blasts, &c. *David* is for cleanness: he would have no remaine left upon his conscience of any unrepented sinne: *Wash me thoroughly, and make me clean.*

It is true penitence to forsake and abhorre sinne, all kinde of sinne, and to let no iniquitie have dominion over us. We cannot so long as we live here, put away sinne, so that no remaine shall annoy us. If we can quite the dominion of sinne, that we suffer it not to reigne in our mortall bodies; this is our uttermost.

And so long as sinne dwelleth in us not a received inmate, but a violent intruder, we shall finde that the Spirit of God will aid us so against it, that as the Spirit in us doth

Aug.

daily grow with the increasing of God : so the flesh will loose ground, and the old Adam will grow weaker and weaker. Our wounds which now stink and are corrupt through sinne, will be so clean washt, that there will be way made for healing of them up. *Medicus est, offer ei mercedem: Deus est, offer ei sacrificium.* Is it a Physitian? offer him a reward : is it God? offer him sacrifice. The Prophet hath found out one alter in this Psalme. *Cor contritum*, a contrite heart.



VERSE 3.

For I acknowledge my transgressions, and my sinne is ever before me.

2. **H**is confession : wherein,
 1. He at large, and in a generalitie confesseth his sinnes. *For I acknowledge my transgressions.*

2 He sheweth the motive to this confession : a perpetuall sight of his sinnes.

3 He considereth both the generalitie of his sinnes, and this last speciall sinne in the offence by it given.

4 He recounteth his originall sinne, the fountain of his corruption.

5 To aggravate his digression, he compareth himself in a state of sinne with that condition which God exacteth of him, and which he will hereafter work in him.

1 His confession at large. After a sight and sense of sinne in the work of repentance, confession followeth.

1 David confessed to Nathan, sent of God to him to charge him with his sinne : and that authoritie Christ left in.

in his Church in the new Testament with the Priests thereof. Whosoever sinnes you remit, they are remitted unto them: absolution is not rightly administred, but upon a faire evidence of a true and serious repentance; Which must begin at confession: and therefore the power of absolution doth suppose a duty of confession.

The abuse of confession in the Church of Rome hath gotten it an ill name, some of them having many times corrupted it to their own ends to ransack the consciences of men, and to romage the hearts of men to finde how they may serve their turns.

Yet was it an holy institution in the intendment thereof, that a man should often survey all his thoughts, and words, and actions. Censure them with griefe; tremble at them with fear; confesse them with shame; cure them with good counsell; expiate them with some revenge; extinguish them with full purpose of amendment of life: and establish their hearts with some healing comforts from the holy Word of God, administred as cordials from our souls Physicians.

But as Auricular Confession hath been sometimes practised, it is a kinde of encouragement to sinne: for beleaving, as some do, that their confession, and penance, and absolution doth wash them throughly from all their iniquities, and cleanse them from all sinne: They spare not to commit all kindes of sinne in trust of this remedie, making the remedie of sinne a provocation to sinne. Like those mountebanks, that in sight will wound themselves, to shew the vertue of their salve, and drink poyson in confidence of their antidote.

Penances also have been sometimes so easie and perfunctorious, as they may make a sport at sinne, study it with deliberation, practise it with delight, and expiate it at short warning. But such pardons were not afoot in *David*s time, he confesseth to *Nathan*, and undergoeth a sore penance after *Nathan* had absolved him.

Good use might be made of this in the Church. If a true

Penitent revealing his wounded conscience to some learned and godly Physitian of his soul, and declaring his true grieft did establish his repentant heart with the comfort of the Word, and receive the benefit of Gods gracious pardon in the way of Gods holy ordinance.

In busineses of our estate we may heare wise men speak out of experience, and reading, and observation : but it is safest to trust such whose profession and practise in the laws may give us more full satisfaction in all our doubts.

In diseases of the body, reading, experience, and observation may accommodate men unprofessed to speak rationally, and to advise wisely : but health is a deare commodity ; they do most safely that consult the learned, studied, and practised Physitian : he is the likeliest to direct for our good.

In the occasions of the soul, although many great Scholars have profited to ability to informe the judgement in the truth, to convince error, to instruct and comfort : yet seeing God hath ordained some in his Church to do this *ex officio*: and hath sent them to teach, to baptise, to commend the prayers of the Church to him, to absolve penitents: our using of their ministry in these things is strengthened with warrant : and in this case, *Nathans* absolution is as good as on Angels.

2 We finde *David* confessing here to God his wickednesse. *Nathan* hath used all the good and discreet wayes that may be to bring *David* to a sight and sense of his sinne.

1 He shewed him his sinne in a parable, borrowing another person to represent to him his sinne.

2 He shewed it in the commemoration of Gods manifold favours to him, which cannot but shew, that God had better deserved of him then to be answered with transgression of his commandments. For he might plead, Do you thus unkindly require my love ?

2 He came to the point, and opened his wounds, and shewed him the rottennesse and stench of them in an *hoc fecisti*;

fecisti; Thus hast thou done, and I held my peace all this while.

3 He revealeth to him the purpose of God for his correction, by a severe punishment of his faults divers wayes, as you have heard. This made him cry God mercie, and crave aid of Gods tender compassions to wash him.

For I acknowledge my wickednesse.

Which teacheth; That true repentance ariseth from a knowing, and beginneth at confessing our sinne.

They pray but faintly and weakly for mercy to wash them, that do not well discern and confesse their wickednesse. The woman of Canaan that came to Christ for her daughter, cries loud for his help, the disciples cannot still her. Blinde *Bartimeus* runnes hard, and cries lowd for his sight. The woman with the issue of blood pressed through the crowd as neare as she could to Christ, to touch the hemme of his vesture. *David* sometimes cryed, till his throat was hoarse. *Moses* prayed till his hands fell. All that feele need of help from God, and know it no where else to be had, will ply him heartily, and give him no rest. So forceable is the knowledge of our sinnes to put us upon God in importunate efflagitations of mercy. Such know that there is no state here on earth so unhappy, as the state of a sinner. Let us never hope for peace in our conscience or favour with God, till we come to see and confesse our wickednesse.

Oh that there were such an heart of piety and holy zeale as to search and try our own wayes, and to detect our own sinnes, as we have hearts of malice and curiositie to dive into the transgressions of others. I would we could discern our own beams as clearly, as we see the motes in our brothers eye. I acknowledge my wickednesse, I search no further.

Let me now turn your eyes upon your own hearts, and put you to the search of them to the bottome, that you may confesse your wickednesse to God betweene you and him alone. For wounds must be searched before they can be cured.

cured. And then shall you be prepared to heare the story of Christs bitter passions, that he susteined for you, which shall shortly be recounted to you out of the Gospell by appointment of the Church. There you shall see the loving kindnes of God, and the multitude of his tender compassions: you shal see what need your wounds had of his stripes; what need your voluptuous lives had of his dolorous throws and pangs: what need your crown of pride had of his crown of thornes: what need your crying sinnes had of his strong prayers and supplications: what need your deserved curse had of his undeserved crosse. If all tears were wiped from our eyes for our selves, and that our mouthes were filled with laughter, and our tongues with joy; yet if we did consider in what liquour we were washt, the precious blood of a Lambe without spot: *Pilates Ecce homo*. Behold the man, shewing us our Redeemer newly come from his cruell whipping, his pretious body, the glory of humanity ploughed up with scourges into deep furrows to save our skinnies whole: *Vox sanguinis*, the voyce of blood, speaking better things then the blood of *Abel*, crying for our purification: and his dying plea even for his enemies; *Father, forgive them, for they know not what they do.*

These and a thousand more considerable passages in his dolorous passion were enough, to turn all our harps into mourning, and all our organs into the voice of them that weep; to make our heads fountains of tears, to melt us into passion, to distill us into spirit of compassion, for him that payed so deare for our souls. *Sic Deus dilexit mundum, misit filium suum, dedit unigenitum*, as *August.* *dedit unicum, ut non esset unicus*: So God loved the world. He sent his Sonne. He gave his onely begotten Sonne. He gave his onely Sonne, that he might not be his onely Sonne. And in the manner of giving, *Non pepercit filio suo*: he spared not his sonne: he layd upon him the iniquitie of us all. Will you finde the cause of all this? the roote of bitternesse, the gall and worm wood that made his potion so corroding? Search your heart for sinne, and wash the bloody wounds of your Redeemer

Redeemer in a bath of compassionate tears, your own purified soars in a bath of penitentiall tears.

And as *Israel* brought forth *Achan*, and put him in sight ^{10/b. 7.} who had trespassed in the accursed thing: so let our confession put our transgressions in sight, saying with *David*, I acknowledge my wickednesse; And with *Achan*: I have sinned against the Lord God of *Israel*, and thus and thus ^{Vers. 10.} have I done.

That which undoes Religion, and destroyes the fear and service of God, and hindereth our repentance, and evacuateth all our acts of piety: that which maketh the word to us a dead letter, that which weakeneth the power of our Baptisme, and maketh the Lords Supper an eating and drinking of judgement; that which maketh all our praises of God a sacrifice of fooles; that which turneth all our prayers into sinne, and transformeth the grace of God into wantonnesse, is;

We either hide our sinne out of sight *cantè* closely, wherein we may deceive the world: but we cannot shut up the eye of God, or benight the light of our own conscience. I

Or we plead, *Non est factum*, not our deed, against two witnesses at least; one in heaven, another in our own bosomes. 2

Or we put on some honest names upon our dishonest carriages, calling wantonnesse recreation, and prosecution of revenge, a standing upon our credit, and a maintenance of honour. 3

Or we face out our sinnes with societie, as drunkards plead they do no other then is done in Court, in City, in Countrey, and amongst all sorts and degrees of men these times; adde women too, for many will not sit out in a fashion. And if we reprove such, they regeest that some of our selves are good fellows too. Here the proverbe failes, The more the merrier: when they go in the wayes of death.

Or we devolve our fault upon others, as *Adam*, *Mulier*
E quam

quam dedisti: the woman which thou gavest me. It falleth upon God. *Vinum quod dedisti inebriat: vestes quas dedisti superbum me, cibus gulosum, &c.* The wine which thou hast given me makes me drunken; the clothes thou hast given me make me proud; thy meat, gluttonous, &c.

5

Jude 13.

Some proceed further, the full growth of impudence and impenitencie justifying their sinnes, and calling evill good, and good evill, treading under foot the bloud of the covenant as an unholy thing; raging waves of the Sea foming out their own shame, wandring starres, for whom is reserved the blacknesse of darknesse for ever: whole condemnation sleepeeth not. Beloved, your reason, and judgement, and common understanding doth call (wearing blasphemie. It calleth doing that which you would not suffer, injury. It calleth immoderate eating, gluttony: intemperate drinking, drunkennesse. It calleth unlawfull copulations, adulterie and fornication. By the light of nature, and of Religion we abhorre the denomination of these sinnes: who is willing to be called a blasphemer, an oppressour, a glutton, a drunkard? If the names of these sinnes be shamefull, make conscience of the sinnes themselves.

Iosb. 7:19

For it was ever in fashion in the world, and will be; that they which do wickedly and foolishly, shall be called wicked and foolish persons. I conclude with *Josuahs* speech to *Achan*: *My sonne, give I pray thee glorie to the Lord God of Israel, and make confession unto him*: tell now what thou hast done, and hide it not. He that hideth his sinne shall not prosper: shame and feare are the two great hinderances of confession, they are also the rods of sinne. These should rather move us to confession and repentance: for repentance removeth them both: *ut ante.*

And my sinne is ever before me.

2 Here is a great motive to confession: for *David* found his sinne troublesome to him. Sinne is taken commonly for the fault, and so our fault alwayes in sight bringeth shame.

Sinne is also taken sometimes for the punishment, and that

that in our sight alwayes bringeth fear. It must needs be comberfome to have these two rodde alwayes lashing of us : shame and fear.

Sinne is also said to be before us.

1 Either in the eye of understanding, and judgement, and reason, knowing and disliking it.

2 Or in the eye of our conscience pleading guilty to it. And this is ever so, till our repentance and Gods pardon hath removed it.

Our first parents in paradise did see the forbidden fruit:

1 That it was good for food,

2 It was a desire to the eyes.

3 To be desired to make one wise.

They considered not that the eating of it was against the commandment, that it was certain death to eat of it. The sinne was not before them. In every temptation to evill, and commission of evill, there is a pleasure that offereth it self to the eye ; upon that our yeelding weaknesse fastneth. That is ever before us, to put us into sinne : and when we have done it, that is before us to keep us from repentance. That was it that corrupted *David*s holinesse, at first to sinne, and that held him so long impenitent. But when God had awaked him by his Prophet, then the pleasure of sinne ceased, and the shame, and fear, and sorrow of it succeeded: then was his sinne ever before him.

The words of *David*s complaint weigh heavy ; if we take the full weight of every one of them, they amount to a talent of lead, and we may call them, The Burthen of *David*.

1 Here is sinne.

2 My sinne.

3 *Coram*, in sight.

4 *Coram me*, before me.

5 *Semper*, ever.

1 His complaint is of sinne. All sinnes are not alike deadly, nor all of equall provocation.

There be different magnitudes of sinne: one sinne differ-

1 eth from another in qualitie : Some more offensive then
other to God, to man, to our selves.

2 Some in quantity of number hath more sinnes retaining
to it, then others have : for no sinne doth ever go alone.

3 Some in quantitie of dimension greater then other, more
provoking.

4 Some in quantitie of weight heavier, and more incur-
ving and slooping towards, and immersing deeper into the
gulf of perdition.

5 Some in quantitie of measure, more filling, and more
heaped up, more pressing down, more running over.

Some in the seed of concupiscence ; some in the root of
delight ; some in the blade of content ; some in the eare of
perpetration ; some in the full growth and ripenesse of cu-
stome ; some shedding & self-sowing by defence and justi-
fication of it, and by publique profession and maintenance.

When Sathan would strike us with a fiery dart, he will
shew us our sinne at the worst.

In confession of sinnes to God we must consider, that we
are in his eye to whom all things are manifest ; from whom
no thing can be concealed : and therefore there is no slub-
bering or mincing our confession. We must confesse all, as
we desire to be made clean from all : let us be as particular
as we can in the enumeration of our sinnes. And because
our memorie may fail us in particularities, let us help it with
opening before God : our *Corpus peccati*, body of sinne.
So I understand here, my sinne, that is, *Corpus peccati*, the
body of sinne, in the grosse summe is ever before me. *Da-
vid* doth come to particular sinnes after in his confession.

This *peccatum*, sinne, is that corruption of nature, which
is ever striving against the Law : that flesh which is ever
rebellng against the Spirit, that old man which is corrupt
according to the deceiveable lusts of the flesh. The bed of
sinne in us, the stool of wickednesse, the throne of Sathan,
the remnants of sinne, which abide even in the regenerate ;
upon which *S. Paul* complaineth so much. I know that
in me, that is in my flesh, is no good thing. And this he
charg-

chargeth with all his aberrations from the way of Gods law. Not I: that is my regenerate part: but sinne in me, that is, my naturall corruption not yet mortified: my flesh not yet brought in subjection to the law and will of my God.

2 *Meum*, my.

David owneth his sinne, and confesseth it his own. Here is our natural wealth, what can we call our own but sinne? Our food and rayment, the necessities of life, are borrowings. We came hungrie and naked into the world, we brought none of these with us, and we deserved none of them here. Our sinne came with us, as *David* after confesseth. We have right of inheritance in sinne, taking it by tradition and transmission from our parents: we have right of possession. So *Job*: Thou makest me to possess the *Job 13. 26.* sinnes of my youth.

We plead ancient custome and prescription for sinne: for we were never without it, since we first came into the world. *Peccatum meum*, my sinne, is *David*s griete. *David* in piety to God, and in charitie to his neighbour, did mourn and weep rivers of waters for them that kept not the law. But other mens sinnes are not put upon his account, and require not his repentance, except they were committed by his counsell, example, or approbation. He is now to declare his repentance that extendeth no further then to *peccatum meum*, my sinne. This may aggravate a sinne much: for as is the person, so is the sinne: here, *Meum*, my, toucheth the person of the offender: *Nehemiah* urgeth, *Should such a man as I flee?* *David* was a person; take him not beyond his private estate, as the yonger sonne of *Isai*: favoured by God, defended from the Lyon, the Beare; from *Goliath*, from the Philistines, from *Saul*, and from all his enemies.

Adams sinne which many sleight as no great matter to draw such a judgement upon all flesh, was the greatest sinne that ever was committed by man in respect of the person. For being in a state of innocencie, and having free-will to do good, and in the fresh glory of his creation, and

in the fulnesse of his makers image; and in the fatnesse of the earth: the fitnessse of an help meet for him: amounting to, what could I have done more that I have not done? his trespassse was prodigious, nefarious, abhominable. To defile his holinesse; to benight his wisedome, to corrupt his goodnesse, to evacuate his righteounesse, to forget his happiness: and to see God for a fruit: having paradise before him, and all the fruit at his service: his sinne was infectious, it did not onely vitiate and deflowre his person, it also impoysoned the fountain of blood, which was to propagate a posterity to fill the earth.

We know that *peccatum meum, my sinne*, the sinne of the Angels that fell was so aggravated by the consideration of their persons who fell, that God cast them off for ever, and reserveth them in chains of darknesse for a great day. *David* a publique person, a king. Gods king; *Posui Regem meum super montem sacrum meum: I have set my king upon my holy hill of Zion. Regis ad exemplum, &c. David* an holy Prophet: vices that are sleighted in common persons, in men professed holy are twice themselves, and Sathan glorieth more in the corruption of a Prophet or Minister of the Word, then in many common men. God is more offended, and the Church more scandaled.

Let every man judge his sinne by consideration of himself. In his person, in his place and office, in his received favours from God.

Meum, my, will so make great weight.

3

Meum, hath speciall reference here to *Dauids sinne*, which doth put him to this penance.

- 1 His lust upon the sight of beauty.
- 2 His adulterie.
- 3 His making *Vriab* drunk.
- 4 His corrupting of *Joab*.
- 5 His murther of *Vriab*.
- 6 His ten moneths impenitencie.

This is *peccatum meum, my sinne*. Every one of these very hainous: for lust, adulterie, and making men drunk, and

and a constant or rather obstinate impenitencie. These be finnes in fashion, and many think the better of themselves for them. It is the pride of many to boast of their unchast and lascivious lewdnesse of life, of their making their companions drunk, and no sense of the abuse of Gods good creatures, the wrong to God, to their neighbour, to their own bodies, thereby exposed to diseases. Beloved, if all these, if any of these finnes belong to any of you; I charge you not: let your consciences save me the labour, and do you own it, and call it *peccatum meum, my sinne*, as *David* here doth. Put it before you in sight, and confesse it to God, that you may finde mercie. If none of these call you guilty, search your hearts for that darling sinne, *Peccatum meum, my sinne*. The pleasant, the profitable sinne, that reigneth in you. You see confession spares not any sinne: whatsoever you call *meum, mine*, must be all brought forth.

3 *Coram, Before.*

This sinne was now come before, as *August.* observeth. Sinne is behinde our backs, when we are first tempted to it, when we first commit it. Sathan sheweth the pleasure and profit of sinne, but he concealeth the trespass and the danger thereof.

1 It was in sight of God from the first motion and yeelding to it.

2 It was in sight of the Devill and his Angels that suggested it.

3 It was in sight of those agents of the King who did negotiate it.

4 It was in sight of the common man, who could not but take notice of it.

5 It was in sight of the Church, Gods faithfull ones, who were much scandalized by it.

6 It was in sight of the enemies of God, who thereby took great occasion to blaspheme the name of God, and his Religion.

7 It was in sight of *Nathan*, Gods holy Prophet, who was sent of purpose by God to reprove it.

Nathan

Nathan charged him, *Thou diddest it secretly*: see the deceiveableness of *Sathan*; no sinne dare look the light in the face: *Qui male agit, odit lucem*: He that doth evill, hateth the light. One of the greatest encouragements to sinne is an hope of secrecie, and therein for the most part the sinner mil-carrieth: for not onely God, which hateth the sinne, but *Sathan* also that tempted to it, do both finde means to bring it to shame.

Yet the heart of *David* was so hardened, and his conscience to blinded with the pleasure of sinne, that he felt no remorse of it. Some finnes are much more hardly repented then others, especially those finnes which please the naturall man best, repented hardest.

4 *Coram me, Before me.*

Now at last his sinne is come to the light of his own understanding, to the sting of his own conscience. Now he sees what need he hath of mercy, *Miserere mei Deus, &c.* Have mercy upon me O God. Now he sees what commandments he hath despised, as *Nathan* chargeth him. Now he sees what offence he hath given to God, to his Church. What defiling to his own soul and body; what danger to both. We can never repent heartily till we come to this: and we are very loath to come to it. Now *David* seeth his sinne clearly, the whole sinne, the motives, the means, the acts, the colours, and conveyances there, all *coram me*, before me.

Coram populo, before the people, shame to him: *Coram Ecclesia*, before the Church, grieve to them: *Coram inimicis*, before the enemies, joy to them: *Coram Deo*, before God, anger against him: *Coram Nathane*, before *Nathan*, a chiding. But if any hope of repentance and amendment, it is in *Peccatum meum coram me*, my sinne before me. Here is the distresse of a sinner, he never discerneth how unhappy he is, till his sinne is before him. Excused be the masks of sinne: pleasure is the sweetning of sinne: secrecie is the night of sinne. Remove all these, and let thy sinne appeare naked, and stript of this shelter: *Mulier formosa superne turpiter*

inripser atrum defines:

The fairest womans face,
Foule nether parts disgrace.

How quickly could *David* see his own sinne in another person in the parable of *Nathan*? It was ten moneths before his own sinne was before himself. We are very blinde to behold our own faults: yet we are most beholding to them that help our weak sight, and cleare our eyes that way.

It was the wish of a well-minded heathen man, that he might ever dwell either by a true friend, or some very malicious and spightfull enemy, because either love or malice would ever tel him his own, and he should be sure to know his faults.

Christ: What say men that I am? we must use all the meanes we can to search our wounds, that they may be healed. To know our disease, *ut curetur*, it is *S. Gregor.* note upon this Text: *Ascendat tribunal mentis sua, constituat se ante se: Videat foeditatem suam et corrigat, ne nolens videat & erubescat:* Let him ascend the tribunall of his minde, and place himself before himself: let him see his foulness to correct it, lest against his will he see it, and be ashamed at it. Some put all their vertues before themselves: as the Pharisee; he gave not himself an ill word in his confession. I am not like other men, I fast, I pay tithes: I give almes, I pray, &c. The poore Publicane could not see any good Corn within his field it was so over-grown with tares. Lord be mercifull to me the sinner.

Great persons have so much the more danger from sinne, because they have so many flatterers to keep their vertues ever in their sight, or to lay vertues to their charge that they have no right too. And so few *Nathans* to shew them their sinnes, and to say, *Tu es homo*, thou art the man. How can they repent, when their sinne is yet behinde their backs, and no body dares put it in sight? Or if it come in sight, there may be found law to make it good.

Sinnes when they are grown to have countenance of authority, and strength of custome to establish them, are no longer sinnes, *Leges fiunt*, they are made laws. And time calls that a sinne now, which anon is a singular vertue. But let us call sinnes and vertues by their proper names, and let them be in our sight, and we shall begge the grace of repentance very heartily.

Semper, alwayes.

Sinne is sweet in the mouth: *Job* speaks of hiding it under the tongue; but in the stomacke it is unwholsome and upbraiding. *David* found it so; when once it came before him, it was ever in his sight: as before he said; There is no rest in my bones, *propter peccatum*, by reason of my sinne. Sometimes he thought how he had sinned against *Uriah* a faithfull servant in defiling his bed, in betraying his life; sometimes how he sinned against his own soul and body, in defiling it with the flesh: Sometimes how he had sinned against *Job*, to make him an instrument of injury against *Uriah*, to defile him also with innocent blood: Sometimes how he abused the good creatures of God, to make *Uriah* drunk: how he twice wronged the honorable state of matrimony: once desiring to make *Uriah* repaire to his house a cover for his sinne: and when that failed, and *Uriah* was slain; he veiled his sinne with his own marriage of the defiled widow: alwayes he thought how he had sinned against God. This case of *David* is a lively peece describing to the life the unrest of an unquiet conscience overcharged with sinne.


That which Poets feigned of Furies ever disquieting some persons; was nothing else, as *Tully* found and applied it, but a troubled conscience which hath no peace. And we can never attain to peace, before we have felt the sting of sinne, the rigour of the law, the terrour of the Lord, the rods and scorpions of an afflicted and unrestful conscience. And this will hold till our repentance & Gods pardon seal-eth our *quietus est*: no company, no pleasure, no comfort will help this, no such sorrow, as *Animum dolet*, the minde is sorrowfull.

Verle



V E R S E 4.

*Against thee, thee onely have I sinned : add done this
evill in thy sight.*

3.  Is confession expresth where he hath
given offence : which hath two parts.
For,

1 He accuseth himself.

2 He cleareth almighty God.

1 In his self-accusation.

1 Here is the height of sinne against God, *Tibi soli, &c.*
Against thee onely.

2 Here is the boldnesse of his sinne: *In thy sight.*

In the first here is,

1 *Ego, I:* the person.

2 *Peccavi,* have sinned : the trespasse.

3 Against thee, *Pars lesa,* the party offended.

1 *Ego, I:* the person.

This comes in still: for it maketh weight alwayes in the
confession. Some charge the malevolent aspects of their
starres, some charge Sathan with all their sinne : Others
have other put-offes to save themselves harmlesse. *David*
takes all upon himself, his own corruption; his own rebell
flesh: his unregenerate part, his old *Adam* did it.

Ade, me, adsum qui feci: Here, here I am that did it. I
whom thou tookest from following the ewes great with
lambe : whose sheep-hooke thou hast changed for a Scep-
ter, whose sheep for thine own people Israel, upon whose
head thou hast set a crown of pure gold. I whom thou did-
dest lately inest in the full Monarchie of thy people, to

whom thou gavest the possession of Ierusalem from the Iebusites, I who setled peace, Religion and Courts of justice in Ierusalem, that thou mightest be served and honoured: and I would faine have built thee an house there. *Ego*, I, to whom God committed the trust of government to rule others, the trust of judgement to punish others, as King, over his inheritance. I, to whom God committed the care of others souls to guide them by his word, to direct them by good counsell, to allure them by his gracious promises to terrifie them by his threatnings: as the Lords holy Prophet. I who both wayes as King and Prophet should have been an example of holinesse and righteousness to all Israel. *Nathan* said, *Tu es homo*, thou art the man, in just accusation, and now *David* saith, *Ego sum homo*, I am the man: in humble confession.

Great Princes and persons in eminent ranke can take it upon them highly in termes of honour: then *ego*, I am the man. They must do so here also.

2 The trespass, *Peccavi*, I have sinned: *David* ever had a tender conscience for sinne: he never slept in any of his trespasses so long before or after, as in this. For when he had opportunitie to come to neare to *Saul*, as to cut off his skirt of his garment, his heart smote him. So did it after he had numbred the people: now he feeleth the weight of sinne upon his conscience, and cries, *Peccavi*, I have sinned. Every true penitent doth so: but every one is not a true penitent that doth so: for *Cain* said more, *Adine iniquis* is greater then it can be forgiven. *Pharaoh* said as much: I have sinned this time, *The Lord is righteous*, I and my people are wicked: for the thunder and haile mingled with fire. After he said more upon the judgement of the locusts, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sinne this once, and intreat the Lord for me. *Judas* went further: I have sinned, in that I have betrayed the innocent blood. He repented, saith the Text, he said with the price of his sinne in his hand in the act of restitution. But *Cain* and *Judas* confessed

1. Sam. 24. 5.
2. 24. 10.

Gen. 4. 13.

Marg. K. Bible.

Exod. 9. 27.

Ex. 10. 16, 17

Mal. 2. 1, 4, 5.

essed in finall desperation. *Pharaoh* shrunk onely at the punishment, the sinne grieved him not. *Dauids peccavi, I have sinned*, had more in it: he knew his sinne fully, it was ever before him. And he was more troubled with his fault then with his punishment; he made the worst of it: yet he had faith in the loving kindnesse, and in the multitude of the tender compassions of God, he had the spirit of supplications, and prayed fervently. His first suit is for his washing, and his strong cries are like them of the Leper to Christ: Lord, that I may be clean: and the further we go in this Psalm, the more pregnant remonstrances he maketh of his true repentance, the more cleare example doth he give for ours. As feare shooke him, and as shame covered his face: so faith supported him, and prayer to God sanctified his mortification.

Such a *peccavi, I have sinned*, so open in confession without, so stinging with compunction within, so quickened by a lively faith, so winged with zealous prayer, will soone finde the ready way to the throne of grace, and finde mercie there in a time of need.

3 *Pars lesa*, the party offended. Here the spirit of *David* is troubled, he is full of passion.

1 He confesseth the wrong done to God: *Contra te*, against thee.

2 He resumeth it with a duplication, *Against thee*.

3 He putteth it home with a *soli, Tibi, tibi soli peccavi*: Against thee, thee onely have I sinned.

1 *Contra te*, Against thee.

That is the sting and torment, the rodde and scorpion of the conscience: when we consider that our trespasse hath beene bent and ayimed against God. *Si non Jehovah pro nobis*, If the Lord had not beene on our side, is Israels word, we had perished. *Auxilium nostrum à Domino*: Our help is from the Lord; In his favour is our life. This makes every wilfull sinne we commit mortall, because it trespaseth the majestie of God: therefore no sinne in this nature is veniall: and this makes every sinne of infinite merit, because it is a

sinne against an infinite majestie. And for that our persons are finite, and not capable of infinite punishment; there is no way to satisfie this infinite majestie offended, but by eternitie of punishment. This appeares in this sentence, *Go ye curled into everlasting fire: The smoke of their torment shall arise for evermore.* The worrne never dyeth, the fire never goeth out.

We have many great motives, to make conscience of trespassing against this majesty of God.

1 For the good that he is.

2 For the good that he doth.

1 For the good that he is.

He is one that hateth iniquitie: no evil shall dwell with him; He is all holinesse, and righteoulnesse.

2 For the good that he doth.

1 He is our richfull Creator: *He made us, not we our selves:* he fashioned us in the wombe, he kept us there, he took us thence.

2 We came naked into the world, he clothed us: we came hungry, he gives us daily bread: we came ignorant, he taught us weak, and he strengthened us: unclean, and he washed us in the laver of regeneration.

3 We were born children of wrath: he adopted us heires of grace and glory, and redeemed us with the deare cost and expence of his Sonnes bloud.

4 He is the preserver of men, he giveth us spirituall and temporall favours, *His loving kindnesse and mercie followeth us all the dayes of our life.*

3 We may adde, for the evils that he doth.

For is there any evil or punishment which he sendeth not? He is *volaxator*, a swift revenger; and his right hand doth finde out all his enemies. We would not willingly anger a person that hath power to do us hurt, though we have no hope that he will ever do us good. But our God is a father as well as a judge, and with him is *mercy that he may be feared*, that we may not runne our selves upon the edge of his sword.

Let

Let us consider how all things else serve him but we onely, and the Angels that sinned. They unhappied their estates by sinning against God, and of glorious Angels became unclean devils: there is no part of the work of Gods hands so eternally cast away, reserved in chains of darknesse for the judgement of the last day. We had a way opened to us, a new and living way.

2 He therefore resumeth this, *against thee*, either doubling the consideration of his sinne; or doubling the consideration of the party offended by it: both which shews, that he had laid it to heart, and that lay heavy upon his conscience, he had thoroughly considered against whom he offended. We cannot think too much of it, we cannot confesse it too often, we cannot deplore it too bitterly, that we have sinned against God. For many are the pressures of this life; but they are all comforted with a sure refuge to God. He is our help in trouble: *Vana salus hominis*, the help of man is vaine.

But when we sinne against God, we lop the tree that should shelter us from a storme. We undermine the tabernacle of our dwelling. Whither shall we go for our healing when we are wounded? Whose counsell shall we aske when we are sick? Who shall feed our hunger? &c. Who shall then have pittie upon thee, O Ierusalem? or who shall beinoane thee, or who shall go aside to aske how thou doest? Thou hast forsaken me, saith the Lord, thou art gone backwards, therefore will I stretch out my hand against thee, and destroy thee, I am weary with repenting. Whatsoever we do against God, we do it against our selves. Whatsoever we do evill is against God: it opposeth his will, it resisteth his word and commandment: it valueth the pleasure of sinne more then his favour, and exchangeth God for a vain delight. Is not this an high offence?

3 He putteth it home, *Tibi soli peccavi*: against thee alone have I sinned.

Some question is made, how *David* can say, *Soli*, Thee alone. Did not he offend *Yriah* in defiling his bed? in sending

ing for him to colour his adultery? in taking him home, under a pretence of entertainment, to make him drunk. After all, to procure his death, did he not sinne against *Bathsheba* to defile her? Did he not sinne against *Joab*, to make him a murderer? Did he not sinne against his own body, to destroy the temple of the Lord, and to defile a vessell of holinesse with uncleannesse? Did he not trespassse the Church which was ashamed, and grieved at his aberration? Did he not trespassse his double unction of King and Prophet? how then doth he say, *Tibi soli*, against thee alone? Mr. *Calvin* doth two wayes answer this question.

Sol. 1.

1 That he had done this sinfull act secretly, and so had none to make his peace withall, but God: who onely knew the offence. This doth not help: for *Joab* knew that he was an instrument of *Dauids* injustice: he knew he had defiled his own body: she knew. And no question but it was resented of many. But this Psalme was made for the use of the Church, after all was out against him.

2

2 That he denyeth not the full extent of his fault; but making his confession to God, he declareth what did most cruciate and disquiet his conscience; onely this, that he had sinned against God, and provoked his anger against him. This may passe for a good solution of the question, for the sinne against God extendeth to both Tables of the Law: and when we trespassse our own selves, or our neighbours, we sinne mainly against God in both.

The full extent of our sinne is onely against God. Every sinne hath a branching and dispersion, like so many brooks running into one maine streame, all empty themselves into the Sea, all finally wrong God.

3

Mr. *Calvin* addeth his own judgement, *Tibi soli*, against thee alone.

Howsoever, the secrecie of my sinfull acts may keep it out of sight from some: and the flatterie of others may cast excuses or defences upon it: and the charity of others may like *Sem* and *Japhet*, cast a garment upon it to hide it: may
connive

connive at it, or pardon it: To thee I have sinned: thou doest know it, and it appeares onely to thee in the full and true proportion, I cannot hide it from thee. This also may be well received.

He addeth; that he nameth God onely, because God onely hath the vengeance in his hand, and he is in no danger but of him. For who on earth hath power to chasten Kings for sinne, but God onely? There was no Pope above Kings in *David's* time. The high Priest, a type of Christ, was nothing so great a man as the Pope, the Vicar of Christ. But the truth is, when Christ came to reveale himself, then began Sathan first to lay claime to all the kingdoms of the earth, and the power to dispose of them: and he made Christ a great offer, to give them all to him. But what *Elisha* would not, *Gebezi* his man would: what Christ refused, his Vicar sticks not to accept of after.

Saint *Augustine* cleareth the doubt another way: *Tibi soli peccavi; quia tu solus sine peccato: ille justus puniatur, qui non habet quod puniatur*: Against thee onely have I sinned; because thou alone art without sinne. That just one was punished, who had nothing in him to be punished.

Some read, to thee onely, *Peccavi*, I have sinned, because none but he can pardon sinne, as God saith: I am he *Isa. 43. 25.* that blotteth out thy transgressions for mine own sake.

I best may satisfie my own judgement with reference of this complaint of *David*, to the reproof of *Nathan*. Wherefore hast thou despised the commandment of the Lord to do evill in his sight? *David* striketh here at the root of his sinne, from whence all his other iniquities, and transgressions, and sinnes, of which he complained, derived themselves.

It was my sinning against thee in the contempt of thy word, that hath undone me, and made me a prey to Sathan. He that in the Serpent found that way to undo the first *Adam* in Paradise, by drawing him away from the word, he ever since hath tried that conclusion with all his posteritie, and hath much advanced his kingdome by it he tried

the same way with Christ in the wilderness, but he kept him to the word; *Scriptum est*, it is written. And therefore he tried him; by the word, and urged *Scriptum est*, it is written, to him, hoping by the word to have recovered him from the word. And ever since his great agents, especially Hereticks, and Schismatics, are great Textmen. This clearing of the words of *David* pointeth us to the beginning of all sinne in us, which is at swerving from the word of God. *David* found it so dangerous, that the whole 119. Psalme is ayimed at that sinne. Vers. 1. and 2. he pronounceth them blessed that walk in this way, and keep his testimonies. Vers. 3. They do no iniquitie, &c. Vers. 4. he urgeth Gods commandment for this to keep his precepts diligently. Vers. 5. O that my wayes were directed to keep thy statutes! 8. I will keep thy statutes, O forsake me not utterly.

His desire to the word, his comfort from the word, his joy in the word, his estimation of the word, his love to the word: all the Psalme is full of these holy meditations. We may all confesse in this respect with *David*, that we have sinned against God onely, for having the word in that plenty, and so many helps by hearing and reading to take benefit of it.

Our ungodly lives testifie, that we depart from it. Which of our sinnes doth the word of God favour, which doth it not threaten with losse of the kingdome of heaven, as the Angels that sinned lost their habitation, and *Adam* his paradise for departing from that word?

Israel Gods darling people lost their Canaan, and first ten Tribes were lopt from the Church, then cut off from the state, and carried away and never heard of. The remaine lost all, and live now in dispersion: it is our sinne, and we begin to stinke in the nostrils of God: heare and feare.

And done this evil in thy sight.

3 Here is the boldnesse of his sinne, wherein let us consider,

1 The

- 1 The person, *I.*
- 2 The commission: *done.*
- 3 The trespasse, *evill.*
- 4 The particularity, *this.*
- 5 The daring of it: *in thy sight.*

1 Of the person.

It is againe prest and may not be omitted in our consideration. For let every one consider his own person in all his delinquences, and he shall finde so much more quarrell against himself for it. Personall considerations do much aggravate or extenuate sinnes. Sinnes of ignorant persons are nothing, to defiling them and provoking God, as sinnes of knowledge. Sinnes of yonger persons, in whom the passions of youth are more unruly, and understanding and reason as yet but in the blade, offend not so much as sinnes of aged persons, whom time and experience should both informe and confirme in better wayes: they have felt more comfort of the favour of God, and seen more examples of the justice of God; and have been longer taught in the word of God, and where God soweth liberally, he expecteth to reape plentifully.

Sinnes in poore persons who have received little at the hands of God, displease him not so much as theirs whose cup doth overflow: whose pathes are anointed with butter, and their bellies filled with the treasures of his plenty. Sinnes in inferiour persons not so offensive as in Magistrates and Princes, and eminent persons: whose examples may prove infectious to corrupt many.

Generally the same sinnes in the people are lesse then in the Minister: *Cujus in ore verbum vita, cujus in more should be vita verbi*: In whose mouth is the Word of life, in whose conversation the life of the word. Therefore when David remembered his own person a King, and an holy Prophet, so much beholding to God for his high favours, his heart did the more smite him for his trespasse.

And thus should the example work with us upon any temptation to sinne; to consider with *Ioseph, How should I*

do this great wickednesse: and there take occasion to recount the favours of God to us: the fruits of the earth, the fruits of the wombe: of our cattel, our peace, our health, our daily bread, our friends, and all the comforts of life: concluding thus. God hath deserved better at my hands, then so, that I should give way to this temptation, and so sinne against him, whose loving kindnesse hath followed me all the daies of my life. Should I blaspheme his Name by swearing, in whole name is my help? Should I prophane his Sabbath, who hath allowed me six dayes for my work, and this one for my rest, and relaxation of all cares of life to attend his service? Should I offend my neighbour, whom God made in his own image, for whom Christ shed his precious blood, and for whom he taketh care as he doth for me, that he may live in peace by me?

And as this in early consideration may prevent sinne: so in a later consideration it may serve to hasten our repentance, and to make it more serious, when notwithstanding to many reasons against it, I have yielded to a temptation, and committed a sinne. The more cause I had not to do it, the more must my repentance be.

2 The Commission, *Have done evill.*

Sinnes of omission wherein God is neglected, or our neighbour in duties of pietie or charitie give great offence. You may see it in the sentence: I was hungrie, *Et non pavisti me. Ite maledicti*: and ye fed me not. Go you curled.

Sinnes of desire, though not effected and perpetrated, do more offend: for as our good desires do stand for acts, and receive rewards; so our evill and unlawfull desires expresse the malignity of our corrupt dispositions, and merit just vengeance.

Sathan doth corrupt the heart first, and then out of the foule treasure of the heart proceed all kinds of evils. *Peccatum anime*, the sinne of the soul, is the pollution of the soul, and God seeth it. *David* was an adulterer, when his desire was first enflamed with lust: but now it is done; *Uriahs* wife is defiled: *Uriah* is slain: here is a sinne of commission.

Sinnes

Sinnes of this kinde which corrupt us, and do hurt abroad cannot be recalled: so long as sinne is but in desire, it defileth at home onely, but when it comes abroad into action, it is a complete and full unrighteousnesse.

Therefore in repentance we must especially have care of such evils as are done by us, which we cannot recall, to repent them heartily, and to wash them clean from our consciences: for they cleave fast to us, they scatter their poyson abroad. And if sinnes of omission do smart so upon offenders, and sinnes of desire; how deep is the scarlet dye of sinnes of commission?

3 The trespassse: *I have done evil.*

Evil, is a creation of our own: for all that God made was exceeding good. This we can do of our selves, yet Satan puts us on by his temptations. Yet not under the name or shew of evill: the delight and pleasure of the flesh seemed in the temptation like the forbidden fruit, faire to the eye, and pleasant in taste.

The evill we commit, if we think of, it will soon appeare like it self to our understanding and reason, but especially to the Spirit of God in us. But our appetite hath not the leasure to advise with these: in general delight is good, & pleasure is the gift of God. But if this be not regulated by the Canon of manners, which is the holy law of God: there may be a latent evill which we are loath to see for feare of depriving our selves of our desired delight. But when lust hath conceived, we see the birth of sinne quickly succeeding. Then the pleasure is gone and nothing remaineth, but the evill, the guilt of sinne, and the burthen of the conscience. That is done, and there remaineth behinde the sting of it anguishing the conscience: or the custome of it searing the conscience.

Every evill we do is an injury to God, and a contempt of his Law. If God should for his pleasure scourge, and torment us, and make it his sport to heare our groanings, and to see our teares: who could challenge him for using his own creatures, according to his own will: but as a

father he loveth us : our paine his smart. How is it then that we take pleasure in evill, which God hateth, and which so offendeth him, that his soul abhorreth all them that work wickednesse ?

It is a better way to be beforehand with *quid faciemus*, What shall we do ? good Master, what good thing may I do to obtain everlasting life ? then to cry, *Quid feci* ? what have I done ? Oh what evill have I done to deserve death ? Or as *Job*, *Peccaui, quid faciam tibi* ? I have sinned : what shall I do unto thee ? The name of evill should loath us, it is so foule ; and it should feare us, it is so dangerous. Therefore in all temptations to it, it will be our wisdom and holinesse to abstract the pleasure of evill from the evill : To part them, and weigh them by themselves. We shall finde the pleasures of sinne in weight lighter then vanity : and in such firme conjunction with vexation of the spirit : and for their lasting, so short lived, and so soone gone, and leaving such a bitternesse in the soul behinde them, that the very thought thereof in sad consideration will call such mirth madnesse, and say to such pleasure, What meanest thou ?

Again, evill weighed by it self will prove the burthen of the conscience, the feare of a deadly blow, the trembling of our hearts, the shame of our faces, the disquieting of the whole man. This sheweth us what a body of sinne we beare about us : for as the proverbe is, Wickednesse proceedeth from the wicked : this calleth the heart uncleane, and the conscience defiled. Cease therefore to do evill, and learne to do well. This is the way of life, to escape the paths of death.

Evils are ashamed of themselves, and Sathan dare not be so open in his temptations, as to tender them to us barefaced ; but he putteth either some matter of vertue upon them, to hide them out of sight ; or some pretence of great pleasure or profit to sweeten them, that they may go down with us without distaste. Let us but take so much leasure as to take off this disguise, and behold evill in it own proper

per colours, and we shall see such a loathed deformitie, we shall feele such an abhorred complection of stench and commision of filthinesse, as will discourage us from it. We shall discerne danger in the touch of it, and death in the committing of it. *Libera nos à malo*: Deliver us from evill.

4 The particularity: This sinne.

Here *Dauids* repentance doth come home to his present disease: this great exemplarie teeming and pregnant; this parturient sinne which brought forth so many, so horrible finnes.

Lust when it conceiveth bringeth forth sinne. Last was *Dauids* sinne: see the present issue and encrease of it: it brought forth adultery. Two bodies defiled: Matrimony, Gods ordinance polluted: Gods good creatures abused to drunkennesse. *Joab* corrupted, *Uriah* murdered: This sinne cherished, veiled with a marriage: and for ten moneths unrepented. I have done this evill, all this, beside all the other finnes of my life, I have added this also.

No doubt but he did consider this sinne also in the punishment of it.

- 1 With vexation in his conscience.
- 2 With shame in the world.
- 3 With the griefe of the Church.
- 4 With the joy of Gods enemies.
- 5 With the anger of God.
- 6 With the chiding of *Nathan*.
- 7 With the death of the childe.
- 8 With a continuall incumbent punishment in his own house: *Non discedet gladius, &c.* The sword shall not depart, &c. Before he craved mercy against his transgressions, and iniquitie, and finnes.

Now he comes to this eminent and notorious sinne. I have done evill, this evill. Which teacheth us, when we come to repaire the decayes of our spirittuall man by repentance, to have speciall care of those particular finnes which have especially corrupted us, and provoked God against us.

1 Sam. 13. 15

A generall *peccavi & iniquè egi*: I have sinned, and done wickedly; will not serve without we come to *this evill*. As the people of Israel did, when the Lord affrighted them with thunder and raine in their wheat-harvest: they confessed and said to *Samuel*: Pray for thy servants unto the Lord thy God, that we dye not, for we have added unto all our sinnes *this evill*, in asking us a King.

We say of some man, he is a very true hearted honest man: but he will sometimes over-drink, or he will sometimes sweare in his passion: or he will over-shoot himself in his anger: or he is somewhat covetous, or prodigall, or wanton, &c. Let every man so account with God for his sinnes, as to confesse with griefe, shame, and fear, *this evill*, to which either some corruption of nature, or some continuance of custome, or some temptation of pleasure & profit, or some present occasion for want of grace by some sudden surprize hath prevailed with him to give him a fall.

Opportunitie doth often tempt and prevaile against a great measure of knowledge and grace: and God sometimes leaveth us to our selves, to try our strength how we can resist Sathan. If we prove too weake for him, and that he do over-bear us, we have no remedie but this particular repentance. All sinnes foule us: therefore *David* prayeth to be washed, some sinnes steine us, and an ordinarie washing will not cleare us: therefore he prayeth; Wash me thoroughly and make me cleane.

It is our wisdom to discern this difference of our sinnes, and consider which be dyed in crimsin, which in scarlet, and to bring them to the washing especially. So shall we be purged from our great offence.

Here is *Noahs* drunkennesse: and *Lot*s drunkennesse and incest: *Pauls* persecution of the Church: *Peters* denyall of his Master: *In multis offendimus omnes*: in many things we sinne all.

But if we survey our consciences carefully and inquisitively, we shall finde this evill some especiall sinne that we have either much accustomed our selves to, or that we have

have once committed, overtaken with some sudden strong temptation which we may call *this evil*. How evil *this* will tasted in the end we see: his appetite desired it before as a chiefe pleasure; and now it is become his griefe and greatest pain. He was very warie after of falling into *this sinne*. Yet another temptation put him into new sinne of numbring his people; when he had done this evill also he fell to this remedy of particular repentance: And David said unto God, I have sinned greatly, because I have done *this thing*: but now I beseech thee do away the iniquity of thy servant, for I have done very foolishly.

He that hath many of these grosse and high-growne sinnes; blasphemies, prophanations of the Lords-day, adulterie, drunkenesse, &c. to account for, is in heavy case. If one at once smart so sharply, and weigh so heavily, what will many do? *Asperiantur ut asperiantur: sanentur ut sanentur*. Let them be shewn, that they may be covered: let us reveal them, that we may heal them.

§ The daring of this sinne: *In thy sight*.

He had conceived this sinne as closely and warily as he could: God took notice of that also. Thou diddest it secretly: Bathsheba was secretly sent for, and enticed, and defiled: Uriah dyed in a just warre. But now David seeth that all this was done in the sight of God, he seeth what the hand doth, and what heart setteth it a work. David could not be ignorant of this: but we willingly embrace temptations to evil, which we can keep out of the worlds eye.

The searching eye of God cannot be benighted: it is over all the world, and discerneth both good and evil. Will any man steale, whilest the owner looketh on? Dare any man trespass a King, when his eye is upon him? A king sitting on the throne of judgement driveth away all evil with his eye. He was a foole that said in his heart, *Non est Deus*, there is no God: he saith so that denyeth him a sight of all things.

There is no power like the power of God: there is no

H

strength

psal. 94. 7. 8.

strength to execute power, like the strength of God. There is no fire so hot as the fire of his furie. There is no threatening so surely accomplished, as his menaces. Yet when we are afraid of every eye of man in our secret finnes, we dare adventure them upon the eye of God. Yet he is privy to the first suggestion, to the first consent, delight, procuration, action, &c. all the circumstances of our sinne. Never was sinne conveyed so closely, as to be concealed from him: this David did know, and teach, and discovereth their vanity that thought they could hide their error from him. *Yet they say, the Lord shall not see, neither shall the God of Jacob regard it. Understand ye brutish among the people, and ye fools, when will you be wise? He that formed the eye, shall not be see, &c.* Achans close theft: *Rahabes stolne gods, Laban found them not, God revealed to Moses where he hid them, Gehazies secret lye and coventousnesse, Judahs secret incest: all in sight.*

Flatter not thy sinne with hope of secrecie; and remember, nothing is so bold and facing as sinne. Thou dost it in the sight of God, his eye is open upon it to discern it and hate it, to detect and punish it: darknesse hideth not from him.

The searching eye of God cannot be deceived: it is over all the world, and discerneth both good and evil. Will any man keele, whilst the owner looketh on? Day and night he passeth a King, when his eye is upon him? A King sitting on the throne of judgement discerneth away all evil with his eye. He was a fool that said in his heart, I will not see the eye of God: he hath to that deceived him a sight of all things.


There is no power like the power of God: there is no strength

There is no power like the power of God: there is no strength

There is no power like the power of God: there is no strength

VERSE 4.

*That thou mayest be justified when thou speakest,
and cleare when thou judgest.*

2.  E cleareth almighty God, for having freely and fully confessed his sinnes in generall, and in particular this late eminent, notorious, scandalous, and provoking sinne: he addeth this; *Ut iustificeris in sermonibus, &c.* That thou mayest be justified in thy sayings. Which place is cited by the Apostle, and by him we are directed to a right understanding of it. *What if some did not beleve? Shall their unbeliefe make the faith of God without effect? God forbid: yea let God be true, but every man a lyar: as it is written. That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.* The Apostle urgeth these words to this purpose, to shew that the sinnes of those who return by repentance, can no way hinder, but do rather advance the justice of God. God declareth this justice in two things.

1 In accomplishing his threatnings of punishment to correct them with the rodde of men; and to these words of David have reference to that threatning of Nathan: *Now therefore the sword shall never depart from thine house.* He confesseth, that God is by his open and offensive sinne, just in those his words of commination, and all the world may see, that God is no favourer of sinne in any of his chosen, but he hath ready rods to chasten it, to which justice he submitteth. God hath occasion given him by his con-

cession of his sinne, to declare his justice in the well deserved punishment of it, so farre that when he shall execute that judgement upon him and his house, he shall be found cleare from any crueltie.

3 But this is not all : for *David* had received many gracious promises of mercie from God to his own person and government, and to his posteritie. And there might be a feare that this crying sinne of *David* might reverse thete promises, and call in those favours of God from him. Here *David* openly confesseth his sinne, and declareth his strong faith in those sure promises of God, beleeving that though he have sinned against him, and done his grosse will in his fight, yet he will graciously accept of his true repentance, and pardon him his sinne, and make good his former promises to him: So shall he be declared just in his sayings, and promises of mercie, and shall be cleare when he judgeth him of violating his truth. Whereby it appeares, that the elect of God, when they fall into any grievous sinne, do put God to it to declare his justice both wayes : for it is justice in God.

1 To performe what he hath threatned and promised.

2 To carrie an even hand in the trespasses of his children; that neither his justice suffer in bearing with sinne: nor his mercie in over chastening the sinner. The Text now thus cleared,

1 We have in God two things in his carriage toward his elect in their fall and transgressions.

1 His justice in chastening them.

2 His mercie in pardoning.

2 We have in *David* two things.

1 His humble patience, submitting himself to the punishment.

2 His strong faith apprehending Gods gracious pardon. Of the justice of God.

It will do well in our reading the stories of the fall and trespasses of Gods Saints, if we do withall observe the process of Gods judgements following them. He soone taught

taught us what we should trust to, in the fall of our first parents. For when they had sinned in the forbidden fruit, he left them awhile to the mercie of their own accusing consciences, and to the scourge of shame, and the scorpions of their own feares to cruciate and anguish them. Then in the eoule of the day he came himself and conuicted the offenders, and in a iudiciall session he examined the parties by the euidence of fact. And finding them guiltie, he pronounced against them a sentence of mortallitie, he accursed the earth under them, he ad iudged the man to labour and sweating for his bread: The woman to subjection to her husband, and to great anguish in her child-birth. That all posteritie might by their example feare the iustice of God, and reframe from sinne which brought so much euill upon the committer thereof. Yet we doubt not of their saluation.

Noah was drunk once, and lay uncovered in his tent: his own sonne discovered his shame: *Noah* deserved punishment, but his sonne should not have punished him: but God used the unmannall euill affection of his sonne, as his rod to punish the sinne of the father.

I could be full in examples for this prooffe, that God doth not leave sinne in his Saints unpunished. I onely produce these two great examples.

1 In the beginners of the first world.

2 Another in the repaire of it.

The first man made in the image of God in holinesse and righteousness. The second, the onely righteous man whom God found in that age. I produce them as cleare examples of the iustice of God in punishing sinne, even in persons most in fauour. And the rather for the condemnation of their sinnes which now are afoot in the world, and are scarcely confest to be sinne.

1 The forbidden fruit is desired before any fruit of the garden: holne bread is sweet. The name of God which by a speciall law must not be taken in vaine, what name so blasphemed? Is it not a shame to Religion, that after

the word had beene freely preached about 60. yeares in the free libertie of the Gospell, and the Law of God in Pulpits and in print so learnedly expounded, that there should be need of a speciall statute law for conservation of this name from profanation, and to set a corporal punishment or a pecuniarie mulct upon swearers. But neither Gods Law, nor Acts of Parliament can save that name of God harmlesse.

I will presse no further instances: tell me by this taste, whether the forbidden fruit be not most desired?

3 For *Noahs* sinne, it was but once drunkennesse: and God lett it not unpunished with foule shame.

1. Thes. 5. 7.

In the Apostles time, it was a modest sinne, he saith, *They that are drunke, are drunke in the night.* Now day and night are both guilty of it: it is a sinne in fashion: meetings of purpose called and intended for it. The farewells of friends parting, the welcomes of friends returning, the celebration of great Festivals, as if *Bacchus* had washt us in the blood of the grape from our sinnes.

But God will be justified in his sayings: he will declare his justice in his severe punishment of this sinne here: and if it be not sincerely repented, he hath told us home what he will do: No drunkard shall enter into the kingdome of heaven. I should lay your sinne to my own charge, if I should not let you know the terrour of the Lord in this case. The defence of it by the societie of sinners aggravateth the sinne: God hateth it so much the more. *Malum quo communis*: Sinne the more common, the worse.

2 He declareth his justice in the performance of his mercie to his elect. For even in these examples in my text alledged;

1. To *Adam* he shewed mercy, who sinned having onely a Law for his obedience, with a penalty threatned in case of disobedience: but there was no promise a foot, if he should trespass that Commandment. And that made *Adam* when he had sinned, hide himself from the presence of God, ashamed and afraid to come in sight. But God in

free favour did seek him out, and before he called him to his answer for his sinne, he reveiled mercie in the promised seed. When he laid his curse upon the Serpent that tempted him, and therefore ever since his time sinners have a way of grace opened in that promise, and no sinnes if sorrowed for, can evacuate the force of that promise, it standeth good to all that truly and sincerely repent. So as *David* saith: *In judgement he remembreth mercie.* There he did so in the very sentence of judgement upon the Serpent, was the first revelation of mercie to man. He had no Obligation of a former promise to binde him to it, but it was a free and voluntarie tender of favour growing out of his own perfect and absolute goodnesse. In the tender whereof he hath given us strong assurance that if in free favour he would do so much, much rather when he had put us in securitie thereof by promise.

2 The example of favour to *Noah* doth justifie God in his sayings: for he shewed him much favour after his fatherly correction of his fault.

1 In verifying his blessing upon his two sonnes. *Sem* of whom *Abraham* came, and the twelve Patriarches, and *David*; and Christ Iesus. And to whose tents in the fullnesse of time he invited *Japhet* and brought in the fullnesse of the Gentiles.

2 In accomplishing his curse upon his yongest sonne many yeares after, by giving away their Land from them, and rooting them out with a violent destruction. This performed upon the repentance of *Noah*; which though it be not in expresse and full termes set forth in the storie; yet we may take it so signified, when *Moses* saith; *And Noah awoke from his wine*, that is, not onely recovered after sleep to sober judgement, but to a penitent recognition of his sinne. And by the spirit of prophecie he was enlightened to looke into times to come, and to foresee the future estate of his posteritie: and by the spirit of supplication to desire God for his eldest sonne; and by the spirit of faith to beleve in the resolved goodnesse of God to his second sonne.

Gen. 9. 24.

sonne. And in all the story of holy Scripture we finde, that the finnes of repentant men though chastened with some temporall rodde of affliction, yet never failing of mercie.

David children that transgressed were chastened with the rodde of men, but with reservation of favour: not to take his mercie utterly from them, as from *Saul*.

We shall now see how David did beare himself in the wise consideration of these two things;

First When he confest his sinne, whereby God was justified in his threatnings of judgement. He declareth his own humble patience, submitting himself to the holy hand of God: q. d. I confesse all my finnes, this my horrible and crying sinne, that the world may see thy justice in punishing me, and my patience in bearing it. Stripes were ordained of purpose, for the backs of fools, I am one of them, and I put my self under thy punishing hand. He is content, that as he hath made himself an example of a grievous sinner: so God should declare in and upon him an example of his severe justice, and so be justified in his sayings.

It God did forbear all other punishments of our sinne in our own persons, in our house and familie, in our goods, in the necessities of life, in which kindes he ordinarily avengeth himself upon offenders; yet if the sinner shall but truly repent him of his sinne, repentance it self is a greater punishment then all these.

There is more in it: when it is said of *Peter*, that he went forth and wept bitterly; then in the disciples, *Relinquimus omnia*, We have lost all. And *Saint Paul* felt more smart in the thorne in his flesh, and the Angel of the Lord buffetting of him, then in all his dangers by Sea and Land, his stripes, shipwacke, imprisonment. When our own consciences are upon torture, our souls upon the rack, when we judge and take vengeance upon our selves, it is judgement without mercy. We ever feare we underdo. Therefore the conscience of the sinner doth beare witness to the

justice of God, and he findeth no fault with his punishment.

Surely murmurers that repine at the punishing hand of God, and think much of his judgements, enflame the anger of God more by their resisting his right hand which hath found them out. If they went in *Dauids* way to take a just dimension of their sinne, and did confesse it contritely to God, they would be content that he should declare his justice in their punishment, and they would see that he would overcome if he came to be judged. Speak thy conscience: when thou abusest thy drink to drunkenness, if God punish thee with thirst, hast not thou well deserved it? If thy meat to surfeit; if thy strength to wantonness, &c.


2 He sheweth faith. For notwithstanding these many, and this foule great sinne, he beleeveeth that God will be justified in his sayings, that is, declared just in his gracious promises of mercie.

The sinnes of the elect cannot outgrow the mercies of God; nor our offences make his truth faile. *David* is so full of this faith, that as he spendeth part of this Psalme in a deploration of his sinnes: so he bestoweth also part of it in supplications, whereby he declareth his faith.



V E R S E 5.

Behold, I was shapen in iniquitie : and in sinne did my mother conceive me.

4.  E recounteth his originall sinne, the corrupt fountaine of all his impurities : he makes way to it with an *Ecce*, for now he is at the head of sinne.
- That we were all in *Adam* in the day of his creation, needeth no prooffe, for out of him was the woman created, and of them made one flesh by marriage, was all mankind propagated. So that these first parents of our flesh did stand or fall to the benefit or losse of all their posteritie. But man stood but a while in honour, and by his fall he not onely corrupted his own person, but his nature ; whereby there remained an infection of sinne to the pollution of the whole nature of mankind. This the Apostle hath affirmed ditertly. In *Adam* all dye, that is, all are subject to the law of mortality : and all are under the curse of the law for the second death. God concluded all under sinne, that is, both the infection of sinne, and the punishment thereof.

David speaketh here of his originall sinne in the pollution thereof, and confesseth that from that root of bitterness, this and all his other sinnes derived. Therefore he confesseth the beginning of it not onely at his shaping, and formation in the wombe, when God gave his body a composition in the wombe, and set every member and part of his body in the proper place, but he goeth higher to his first conception. *In peccato fovit me* : in sin she nourisht me : his first

first warmth which put the first natural heat to the radicall moisture of which we are created. This appears in the difference between the first man created and the first generated; for *Adam* it is said: *In the image of God made he him.* Gen. 1. 27. But *de primo generate*, of the first begotten: for in the account of the Genealogie he reckoneth not *Cain*, who was gone from the presence of God: nor *Abel* who was by *Cain* murdered. But the Genealogie begins at *Seth*; of whom we reade. And *Adam* begat a sonne in his own likenesse, after his image, and called his name *Seth*. For *Cain* he needed not to say so, for the corruption of his foule heart shewed him borne of corrupt seed. But *Seth* was one of the holy Fathers of the Church, yet begotten in the image of *Adam*, now corrupt, and not in the image of God: as *Adam* was created. How could it be otherwise? for our first parents being defiled, who can bring a clean thing out of an unclean? Not one. Gen. 5. 3. Job 14. 4.

The Fathers with full consent referre that speech of *Job* to our originall sinne, as *Pineda* upon that place recounteth and quoteth them.

I should not need to prove this point of originall sinne, having so cleare evidence for it, as my Text in hand: But that the Pelagians long ago denied any such sinne, or naturall corruption, affirming, *Verba Pelagii: Ut sine virtute, ita sine vitio procreamur, atque ante actionem propria voluntatis id solum in homine est quod Deus condidit*: The words of *Pelagius*. That as we are begotten without vertue, so without vice, and before the acting of our own wils, that onely is in man, which God made. Saint *Augustine* long ago took this heresie to task, and learnedly confuted it. But of late, *Ann.* 1620. there was a Pamphlet stolne out in print, and vented from pocket to pocket by some Anabaptists at home, who yet refuse to be so called. In this the heresie of *Pelagius* is revived, and originall sinne denyed, and peremptorily it is affirmed, that no sinne is derived from our parents. We take, say they, from *Adam* vanity, corruption, and death. This vanity is onely a weaknesse and

impotencie in nature, to know and do the duties of the Law of God. But they deny it to be sinne. Their reason is, *Adam* was made of the earth: we were made of *Adam*: *Adam* was made of the earth onely, in respect of his body: for God first made the body, and then infused the soul in it. The body was free from sinne, the soul a spirituall substance infused by God was also free from sinne: so *Adam* was created without sinne. But we were no otherwise made of *Adam*, then *Adam* was made of the earth: and we were no more in *Adam* when he sinned, then *Adam* was in the earth before his creation.

First, according to the body, *Adam* had no commandment given him, till he had understanding to embrace it, and will to receive or refuse it. *Adam* sinned not till he departed from the commandment. They conclude hence, that we receiving nothing but our flesh from *Adam*, cannot sinne, till we have understanding to know what is commanded us: *ergo*, no originall sinne.

To all which we answer. That the flesh which *Adam* took from the earth, was pure; for so was the earth. But the flesh that we take from *Adam* is tainted with sinne. And true it is that no actuall sinne can be committed without the Law. But we may be guilty of originall impuritie without prevarication of the Law.

Adam had onely the matter of his body from the earth, we derive more from *Adam*. For whereas as God breathed into the body of *Adam* all at once the breath of lives: We live three lives. The life of plants in our vegetative: The life of bruits in our sensitive: The life of Angels in our rationall soul. Philosophers and Phisitians, and the learned Scholars of nature do resolve, that we traduce two of these lives from our parents: the third is immediately both created and infused by God.

The proper seat of originall sinne is in the sensitive part of man, and that corrupteth our reason; and as it groweth faster then our rationall doth, so it over-groweth it, and keepeth

keepeth it down; untill our new birth doth cut it and keep it short, and the good Spirit of God give us strength to resist it, and to subdue it. This God himself hath in both Testaments fully detected in two holy Sacraments: first Circumcision. This was to be administred so soone as an infant was capable of it, even after the first criticall day, and that part of the body was chosen for this Sacrament, which might best shew our generation unclean: it was a Sacrament of purgation the impuritie of our naturall generation. In the new Testament the Sacrament of Baptisme was instituted to the same purpose.

And where our Anabaptists do charge us, that by our doctrine of originall sinne we bring upon infants a danger of eternall death, and thereby we revive that wicked Proverbe, The fathers have eaten sowre grapes, and the childrens teeth are set on edge. We regeest this calumny upon them in just imputation. For when they confesse that we traduce from our parents vanity, corruption, and death: these are the punishments of sinne, and if we have no sinne of our own, it is our parents sinne, and so our teeth are on edge for their sowre grapes.

The doctrine of originall sinne was ever taught in the Church; and when Saint *Augustine* did meet with the Pelagian heresie denying it, he opposed it strongly: and because the adversary urged the faith and doctrine of certaine Hereticks denying originall sinne; S. *Augustine* produceth the constant contrary asseverations of the most orthodoxe Fathers of the Church in their own words. For he citeth, *Irenaeus, Ciprian, Reticius, Olympus Hispan, Hilar, Ambrose, Innocentius, Gregor, Basil, Magnus, Chrysost. and Jerome*: which is a full cloud of sacred witnesses of antiquity, beleeving and teaching the same doctrine. This upon the Text in hand Saint *Augustine* doth clearly avouch, *Nunquid David de adulterio natus erat? quid est quod sit dicis, nisi quia trahitur iniquitas ab Adam? Nemo nascitur nisi trahens pœnam, trahens meritum pœne.* Was David born in adultery? Why speaks he so, but because iniquity

is drawn from *Adam*. There is none born which draws not punishment drawing that which deserves punishment. He urgeth the words of the Apostle, *Corpus mortuum est propter peccatum, propago summi corporis mortui*. The body is dead by reason of sinne. We are the off-spring of a dead body.

Julian the Pelagian did urge against originall sinne the honourable state of Matrimony. So Saint *Augustine* chargeth him: *Tu autem dicis nuptias sine dubio damnari, ab omni sit liberum obligatione peccati*. But thou sayest, The condemning of marriage is no sinne. But marriage was ordained, and the blessing of propagation was given before the sinne of *Adam*. And marriage is honourable among all men, and the bed undefiled. The sinne of *Adam* did not discommand marriage, nor reverse the blessing of encrease. And Saint *Augustine* upon this Psalme doth answer. *Opus hoc castum in conjugio non habet culpam: sed origo peccati trahit secum debitam poenam. Non enim maritus quia maritus mortalis non est: aut aliunde nisi peccato mortalis est*. Matrimoniall function is without fault, but originall sinne draws with it the punishment due to it. For the husband, as a husband brings not death, nor any way but by sinne.

God provided a remedy, the seed of the woman against sinne, and suffered humane infirmity to passe on, that he might shew mercie where he pleased. But you may demand what any spirit of contradiction can alledge against *David's* dissent confession of his formation and conception in sinne?

Our Anabaptists answer, That it is a question, whether his confession here intend himself, or his mother. It was a poore shift to busie our thoughts about such a question: for why should *David* confesse any thing here concerning his mother? If any, why not both parents? This confession must have coherence, and correspondence with the former. *I acknowledge my wickednesse: my sinne is ever before me*. But what if it concerne him? Then thus: he confesseth and desireth God to consider whereof he was made, of dust:

dust: weak flesh, unable to resist the tempter when the Law came unto him, through which weaknesse he was overcome.

This is that which we call originall sinne, this *Carentia iustitia*, wanting of righteousness; this impotencie to all good acts: this seed of corruption, which is the teeming and pregnant spawne of all sinnes. But they would have it; that as Christ because he had our flesh, and was made sinne, yet was no sinner: So *David*, though confessing himself conceived in sinne, was not by conception and birth a transgressor.

To which we answer.

1 That the comparison is blasphemous between Christ and *David*: for Christ was conceived by the holy Ghost: *David* in the ordinary way of flesh.

2 That we call not originall sinne transgression of the Law in *origine*: for that is the definition of actuall sinne.

For originall sinne is defined:

1 *Est corruptio natura à prima perfectione*: It is the corruption of nature from the first perfection.

2 *Est corruptio natura hominis qua efficit ne vere obediamus legi Dei, nec sumus sine peccato*: It is the corruption of humane nature, which makes us unable to obey Gods Law, that we cannot be without sinne.

3 *Est ignorantia in mente, & concupiscentia in carne*: It is ignorance in the minde, and concupiscence in the flesh.

4 But the fullest is this. It is an hereditarie corruption of nature which bringeth forth in us the works of the flesh, and proneth us to all evils, and thereby doth fasten upon us a guiltinesse, whereby we are in desert and danger of the wrath of God. And this is the sinne which *David* here confesseth, which began with him in his very conception.

But they alledge, that the words of *David* may have reference not to himself, but to his mother. Then we must understand him thus: that *David* doth not confesse sinne as a fault, but as a punishment, and so it hath regard to curse: I will multiply the sorrows of thy conceptions. So
he

he onely meaneth his mothers punishment for the fall, and his weaknesse through the fall. That weaknesse we call originall sinne.

But why *David* in his repentance, should repent his mothers punishment we cannot so well discern: for true repentance hath respect not to the punishment deserved, but to the sinne deserving it. Therefore these poore flashes, of humane wisdom which is carnall, sensuall, and diabolicall, cannot elude the evidence of truth, that *David* bewailing his sinne doth repaire to the root of it in his conception, confessing the first seminarie of this weaknesse to begin there.

But our Anabaptists urge further, that if the matter of which *David* was made was tainted with sinne: Then was also the matter of which Christ was made tainted with sinne: for he was conceived in the wombe of a mother.

We reply, That he was conceived by the holy Ghost, and it was an holy thing, that was born in his mother: so the Angel saith to her,

They reply, that then Christ was not true man, for he was not born of the substance of his mother.

We answer, That Christ was born of the very substance of *Mary*, and that in his miraculous generation by the holy Ghost, the substance was not changed, but the qualitie of it.

For when *David* prayeth after for a new heart, he doth not desire to have the substance of his heart changed, but the qualitie thereof: that of a sinfull and unclean heart it may be made a pure and holy heart: a fit Temple for the holy Ghost to dwell in.

Thus, I hope, I have to any sober judgement cleared both our received doctrine of originall sinne, and the interpretation of my Text against these old and new Pelagians, and so the confession of *David* standeth good; that beside his actuall transgressions of the Law, he standeth guilty before God of originall uncleannesse; from which
corrupt

corrupt fountain all his streames of actual iniquities do
derive.

I will now fortify this doctrine with plain demonstrations of the truth from the Scripture.

¶ Wherefore, as by one man sinne entred into the world, and death by sinne, and so death passed upon all men, in whom all have sinned. Nevertheless death reigned from *Adam to Moses*, even over them, that had not sinned after *Adams* transgression.

Saint *Augustine* understandeth this sinne to be, that originall sinne that *David* here complaineth of: for *Adame* was actuall, and death reigneth not but where sinne reigneth. The same Apostle finding in his understanding enlightened, and in his zeale inflamed, and in his will rectified by the Spirit of God, good motions to serve God uprightly: yet those discouraged and ineffectuall in him often: he chargeth all this upon his corrupt nature, which he calleth *Peccatum inhabitans*: Sinne dwelling in him: *Rom. 7. Verſ. 20.* *Lex membrorum*, the law of his members: *Verſ. 23.* *Corpus mortis*: the body of death, *Verſ. 24.* The flesh. *Verſ. 25.* With my minde I serve the Law of God: with my flesh the law of sinne. This the Author to the Hebrews doth call *vis, concupiscentia carnalis*, The sinne that doth so easily beset and inviron us. *Heb. 13*

For this, little Infants unborne and new borne are sub-
ject unto death, and to charge death without a charge of
finne would call the judge of all the world unjust. That
there is originall sinne, and that *David* here complaineth
of it, we have made it cleare.

Now observe that *David* in his repentance to make it full, doth apply all his finnes to the multitude of Gods tender compassions. For a full confession maketh way to a full absolution.

When *Jeremiah* adviseth us to *search and try our wayes* first, and then to turn to the Lord: he intendeth that we must examine our hearts in this search to the bottome, and go so farre back in this inquisition as to the mother sinne.

the primitive and originall masse of corruption which em-
 poysoneth our nature : which cancreth our manners, and
 in our guilteneth our whole conversation mortally, to
 the very dominion of sinne. *David* doth so, for here he
 looketh back so farre, as to his first conception, and diggeth
 so deep as the root of his sinne. For he chargeth all his
 transgressions upon this beginning of sinne, which indeed
 in all the children of *Adam* is not onely a naturall pollution
 defiling us, but it is a corrupt seed shooting out in time in-
 to a blade, and bearing a full care of a small prevarications.
 Therefore no man knoweth his own heart, and let no man
 be so bold of his own strength, to promise resistance to
 such temptations as have corrupted others. It is the Apo-
 stles good counsell. *Brothers, if any man be overtaken in a*
fault, ye which are spirit shall restore such a one in the spirit
of meeknesse, considering thy self, lest thou also be tempted.
 In which words, *The considering of thy self*, is no other
 then the wise remembrance of thy originall corruption:
 for there is under in thee apt to take fire from a little spark.
 There is in *Sathan* both cunning and malice enough with
 his temptations to strike this fire.

The Apostle useth a fir word, *lest thou also be tempted*,
 for sometimes we are by sensuall motives per-
 swaded, and by semblance of good deceived, or by en-
 tisements of pleasure or profitallured to evill.

When the Serpent, as with *Eve*, disputedh with us, and
 corrupteth our judgement, darkeneth our reason, blindeth,
 benumeth, or deadeth our consciences, and so we not onely
 take, but gather and give the forbidden fruit.

Sometimes *Sathan* catcheth us by surprise, and with a
 sudden temptation, having all opportunities for sinne to
 friend, he overtaketh us, and embarketh us in some tres-
 passe, before we have leasure to advise our selves. So was
Troy taken at last by a cunning stratagem.

Will anye of you be wise?
Plac erudit sibi potuisse doceri.

She saw her self overcome by foes,
Yet scarce beleeveth she what she knows.
Thus was David here caught, he was at leisure, in peace,
in glory, and power, at ease, his mind now quiet, his breasts
full of milk, his bones of marrow, and walking on the leads
of his house: his eye no sooner was fastened on the beauty,
but his heart was fired with lust after *Kisshah* wife: he en-
quired of her, lent for her, desired her, prevented, and sur-
prized with a sudden temptation. This he imputeth to his
naturall corruption, by his originall and birth sinne.

So some that haue ever made conscience of an oath: yet
upon a sudden passion sometimes rap out a fearfull oath to
Gods great dishonour, and their foule offence.

So some that make conscience of giving, *Suum unguis*, to every one his own, yet upon an opportunistic offering them another goods upon faire termes of likely teecerie, have robbed a neighbour. I have upon like occasion given examples of this work of corrupt nature in the sonnes of men: in *Hazael*, who brought a present from *Benhadad* to *Elisa*, to demand whether his master should dye of that disease. The man of God looked *Hazael* so stedfastly in the face, that *Hazael* was out of countenance: but the man of God wept. And when *Hazael* demanded why weepeth my Lord? He answered, Because I see the evill, that thou wilt do to the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou destroy with the sword, and wilt dash their children, and wilt rip up their women with childe. And *Hazael* laid: But what, is thy servant a dogge, that he should do this great thing? Yet presently he returned to his master, brought him comfort of his recovery. And on the morrow, he took a thick cloth and dipt it in water, and spread it on his face, that he dyed. He reigned in his stead, and did like a dogge all that evill, &c.

When Christ said one of his twelve should betray him: *Judas* was one of them that demanded with the rest: *Nun-*

Luk. 22. 3.

Ver. 31. &c.

Psal. 14. 16.

quid ego Domine? Is it I, Lord? But a sudden temptation surprised him. Then entred Sathan into *Judas Iscariot*: And he went his way, and communed with the chiefe Priests and Captaine, how he might betray him unto them. Most memorable is the example of *Peter*, whom Christ forewarned of his denyall of him. A thing so farre from *Peters* heart, that he took it ill to be so charged, he protested against it, and vowed to dye with him or for him, rather then he would deny him. Yet being in the high Priests Hall, when Christ was ill used there, for feare of his own skinne he denied, and forswore him thrice. This body of sinne we do all alwayes beare about us, and therefore we passe the time of our sojourning here with feare: for which of us may not be thus surprised? For there is no kinde of sinne which our heart abhorreth most, but we are in danger of it by reason of our naturall corruption: wherefore Christ taught us to pray: *Et ne nos inducas in temptationem*, And leade us not into temptation. Therefore, a wise man feareth and departeth from evil: but a foole rageth and is confident. Folly is rash, and goeth on inconsiderately, and trusteth to his own strength.

We live in perpetuall danger, by reason of this naturall corruption, for the Spirit hath his eclipse, and often upon our grieving him, leaveth us in our own wayes, that we may see our naturall impotencie to that which the Law requireth of us, and be so much the more warie how we walk in the way of that roaring Lyon, which goeth about continually seeking whom he may devour. But here remaineth a great scruple: Was not *David* circumcised? and hath not that Sacrament according to the intention of Gods holy ordinance this proper effect to remove and purge originall sinne? And now in the time of the Gospell, is not Baptisme the laver of our new birth? doth it not wash away originall sinne? Why then doth *David* yet complaine of it? or why do we who are baptised stand daily yet in jeopardy of it?

To cleare this point, we resolve, that since the fall of man

man, his infirmitie hath ever beene such, as all the meanes of grace ordained by God have fallen short of working their full and perfect effect upon us in this life: The word teacheth us; and yet so long as we live here, we know but in part: The word begetteth faith; yet so weak, and so imperfect is our faith, that Christ biddeth us to pray to God to encrease our faith. The word of the Gospell is the power of God to salvation: yet he doth magnifie his power in our weaknesse. Our hope is imperfect, for it is mingled with feare. Our joy is not complete: for we rejoyce in trembling. The Sacraments of Circumcision and Baptisme were ordained against originall sinne, yet for want not of efficacie in the gift, but of capacity in the receivers thereof, they fall short of the full effect here.

It is therefore farre from us to limit God by his ordinances, to binde him to passe his graces no way but by them. As farre is it from us to extend the force of his ordinance to that latitude, that which way so ever his outward ordinance goeth, his grace must necessarily follow the same. We go in a middle way betweene these two extremes, affirming that according to the good pleasure of his will, so the Sacraments of our regeneration do work their effect more or lesse in his Church.

For my own judgement, I have beleevd and taught, that Baptisme doth so purge away original sinne, as it doth regenerate us. It worketh the same work at once, the killing of sinne, and the life of Christ in us. As we perceive our regeneration imperfect, so we must confesse our mortification imperfect. Therefore after Baptisme there remaineth yet a some of our originall sinne, because Christ hath not the intire possession of us. And yet there is a seed of grace, because Christ dwelleth in us. Both these seeds grow in us till the harvest. Yet as *Jacob* and *Eſau* they strive in the same wombe: for the flesh lusteth; the spirit sigheth, and groaneth: the flesh striveth against the spirit, the spirit is contrary to the flesh. From the seed of the flesh which we call originall sinne, all our evill thoughts,

words, and works do proceed. From the seed of the spirit arise all good motions whereby we resist the flesh. And if any of Gods people be overtaken with offence, he is not straitway as a limbe cut off from the body, but as a bone out of joynt for the time. It is not a laxation from the bodie, but a laxation in the body. It is the Apostles word: you that are spirituall, restore such a one, *carere*, put him in joynt againe. So we denie not the grace of Circumcision or Baptisme, we do not weaken the power of Gods ordinance, but we allow it the efficacie of congruities with the subject. For it filleth *secundum capacitatem vasis*, according to the capability of the vessell; when God enlargeth our heart, we shall receive his gifts more fully.

You now see how much cause David had to complain of his originall sinne, as the seed remaining in him, from whence these great offences grow.

Vse.

I conceive the proper use of this point to be this: To stirre us up by David's example upon all occasions by our fallings into any sinne, to look back upon this root of sinne in us, that we may put the strength of our measure of grace to it, to grubbe it. It is such, as that if there remain but a threed of it in our ground, by the lent of water it will take in sap, and gather strength, and put forth, and grow up as a plant, as Job saith. Therefore we know our spirituall growth in grace by the withering of this old man, and the vegetation of the new man in us.

The Prophet here in the front of this confession setteth an *Eccē*, Behold, which may be directed two wayes.

1. For he may direct this speech from God to whom his addresse is, to the Church, and to his fellow-members of that body, as partners with him of the same nature, of the same infirmities.

See whence these foule evils came, even from the sinne that came with me: *Peccatum oriens*: from the sinne that abideth in me, *Peccatum habitans*: from the sinne that encirclet me, *Peccatum circumscissum*: from the sinne that defileth me, *Peccatum commutatum*. That every one of us

may

may look to that breeder, and keep it from teeming in us, or if lust do conceive, and bring forth sinne, then to take the little ones and dash them against the stones.

We do not enough study this point, we do not behold and see into it as we should, to look for no good out of this Nazareth, to confesse our weake and wicked beginnings of nature: to amend by culture and industry our barren soyle impregnant of any good fruits. To plough up the fallow grounds of our hearts with discipline and mortification: to sow them with the precious seed of the Word. Leaving them to the clouds of grace to raine upon them: and to the Sonne of righteousness to shine on them. *Elisha's* faith will open heaven for that raine. *Josuah's* prayer will make that Sonne stand still.

2 Behold, to God, he may desire him to consider in his mercie, that this mother sinne came with him: it was a corruption of his nature, before he had either appetite, or sense, or will to embrace it: yea that corrupted all these, and reason it selfe, and the conscience that defiled all.

I deny not, but that it was sinne at first in the conception; but *David* doth not say, *Formatus sum iniquus*: or *Conceptus iniquus*: but, *In iniquitate*, I am not formed or conceived wicked, but in wickedness. The matter that I was made of was untound, and unholy: for *David* was not *David*, till his reasonable soul was infused; then was he sinfull.

So that I conceive this behold urged to God, to move compassion in him, that seeing he could not help it that he was so framed (and surely God is mercifull to that sinne in us) therefore *David* saith of him; *Like as a father pitieth his children, so the Lord pitieth them that feare him. For he knoweth our frame, he remembreth that we are dust.* Therefore this *Ecce*, behold, to God, doth move him to compassion of his most miserable condition in regard of the corruption and frailty of his frame and composition. But our fault is, that we do not husband our talent of Gods grace, and of Christs merits, to our amendment of nature.

and

and to the expurgation of our sinne. Yet for Infants that have no sinne, but that to answer for, in the ordinary way of Gods favour; I make no question of their salvation by Baptisme: for so the Apostle, *Baptisme saueth us*. Yet the want of the outward Sacrament which cannot be charged upon little Infants, doth not deprive them of the favour of God, because the covenant is not limited by the signe of it. The promise which is the soul and life of the Sacrament, is past to you and to your children.

The Church of Rome denyeth unbaptised infants a place in heaven, and they have built them a *Limbus*, an upper-roume above hell, where they place them: but they cannot agree upon their estate there: Some of their learned depriving them of the fruition of heaven, but allowing them life everlasting without paine, and with some measure of happinesse. Others allow them an earthly paradise of naturall felicity for ever. *Thomas*, and others, that they are deprived of the sight of God, and have no *panam sensus*, paine of sense, inward or outward. *Driedo* and others as firme, both *panam damni & sensus*, paine of losse and sense. But Saint *Augustine* saith, he could never reade in Scripture of more then two places, heaven for the saved, and hell from that distanced very farre off, for the damned, *Locum tertium non reperio*, I finde no third place.

We confesse, that originall sinne without Christ is mortal; but Christ became man, and was born of a Virgin, and became an Infant, for Infants, to preserve them from hell, and we beleeve charitably and comfortably of them, that he receiveth such to himself.


The conclusion of this point is, that seeing we are thus born *filii ira*, the children of wrath, we should make it the exercise of our whole life to strive against this naturall corruption, and to weaken the force of the flesh all we can, by mortifying the deeds thereof, and to grow daily in wisdom, and knowledge, and faith, and obedience: perfect, thoroughly perfect to all good works, making our election
and

and calling sure in our owne consciences, to the establishing of our hearts, till we grow up to be perfect men in Christ Iesus, for if we mortifie the deedes of the flesh by the spirit, we shall live.



VERSE 6.

Behold, thou desirest truth in the inward parts, and in the hidden part thou shalt make mee to know wisdom.

5.  O aggravate his owne digression, hee compareth himselfe in this state of transgression, with that condition which God exacteth of us, and which he will hereafter worke in him.

In which words we have,

1 *Dauids feare.*

2 *Dauids faith.*

1 *Dauids feare.* He confesseth his transgressions and iniquities and sinnes, and would very faine be quit of them, because he findeth them so contrary to the holinesse and pure perfection of the divine nature: for *David* had lived in the open profession and practise of religion, he had established both religion and Courts of Iustice in *Jerusalem*, yet secretly his corrupt heart had embraced a temptation to sinne, and he had effected it, whereby he had displeased God: for God is not pleased with an out-side and semblance of religion, which may passe currant with men, who see no deeper than the shew; he is a searcher of hearts, and desireth not a seeming and shew, but *truth*, and that not

in a face of holinesse, in an outward profession, but *in the inward parts.*

2 *Dauids* faith, that notwithstanding this his grievous declination from the wayes of God, yet God in his mercy will repaire him againe, and make him to know wisdom in his hidden part: that is, in his understanding and in his heart.

Thus we must understand this text, following our new translation, but former translations doe alter the sense, and change the matter of this verse. The vulgar Latine, the Spanish, the Italian, the French, the old English, the Geneva reading: *Iunius, Pagnine, Calvine*, and generally all the translations that I have read, and Comments: *Saint Augustine, Ludolphus, Saint Ambrose, Saint Gregory, Cardinall Bellarmine*, &c. doe all reade one way.

Thou hast made me to understand wisdom secretly.

Which doth also adde weight to the burthen of his sinne; for seeing God requireth truth in the inward parts, and had secretly informed him with wisdom, to know so much, and to direct him in the way of obedience; This maketh *Dauids* sinne greater, who not onely transgressed Gods Commandement, but sinned against the knowledge and wisdom which God gave him, against it: onely *Montanus* his interlineare readeth it in the future, whom our translators of the Kings Bible have followed: the originall doth beare it well, and I choose rather to see *David* in faith, then in feare, and therefore I embrace our reading: wherein *David* beleeves, that God will make him wiser hereafter,

1 Concerning his feare, he had cause to mistrust himselfe, when his conscience accused him of hypocrisie, for having maintained an outward expresse of religion, his heart proved false to God, and his eye walked in wrong waies, and misguided his heart.

God who looketh not onely upon our outward man, but upon the heart, soone found him out, and saw the abominations there, for he is searcher of hearts and reines.

There

There is not a better rule to manage either our converlation, or our faith, or our repentance by, then this: to consider what God requireth of us, and wherein he delighteth. *Micah* the Lords Prophet saith, *He hath shewed thee O man what is good, and what the Lord doth require of thee:* Hee is our Lord, and it is fit that we take notice of his will, and what he requireth, he will shew us nothing but good; the old way, the good way, that walking in it, we may finde rest for our soules. He desireth our eares to his word: *Let him that hath eares to heare, heare what the spirit speaketh, &c.* He desireth the eyes of our body, that we keepe them from beholding vanity: that we lilt them up to the hills, *unde auxilium*, whence commeth our helpe. He requireth the lifting up of our hands in prayer, the stretching out of our hands in almes, in good workes, in labour in our callings, in subvention and supportation of the weake, in taking up such as are fallen. He requireth our tongues in *voce laudis*, in the voyce of thanksgiving; wee must make his praise to be heard. In prayers and supplications with strong cries. He requireth our feete to tread in his Courts, to stand in the gates of *Ierusalem*: and *cave pedi*, take heed to thy foot. He requireth our knee, for he hath tworne in holinesse, *Egressum est verbum, &c.* the word is gone forth, Every knee shall bow to me.

O come let us worship, and fall downe, and kneele before the Lord: but all these are formes, which an hypocrite may put on, and personate and act, and who can say but he is religious and feareth God? This vernish and gilding may deceive men, and all is not gold that glisters: therefore to regulate our faith and manners, our best rule is to compose our selves not to the eye of man, but to the eye of God: for what need we feare the judgement of man?

With me it is a very small thing, that I should be judged of you, or of mans judgement. It was the praise of *Noah*, *Thee onely have I found righteous before me.* Righteousnesse before God, is that which in my Text is called truth in the inward parts, *sinceritas cordis*, purity of heart.

Prov. 23. 16.

My soune, give me thy heart: This is the difference between true and false religion. In false religions it is enough to present the service of the outward man, the heart is not required. But true religion layeth the ground of devotion in the inward man, according to the first commandment of the Law, with all the heart, and soule, and then with all the strength. This Christ calleth, *facere veritatem*, to performe our service to God sincerely.

Those gods that cannot discern the inward parts, neither can distinguish between sincerity and hypocrisy, may be easily put off with any formall service. But the eye that seeth *profunda cordis*, the depth of the heart, & searcheth in *abscondito*, the hidden part, must not be dallied with, David could say, *If I regard wickednesse in my heart, the Lord will not heare me.*

Two things here arise doctrinall:

1 That God searcheth to deepe as our inward parts.

2 That he requireth sincere service from them.

1 Of Gods search.

Psal. 73. 36. 37 It were no matter for more then shew, if Gods search went no further then our outward man. There were those that spoke him faire, and flattered him with their mouthes, but their heart was not upright toward him, neither were they faithfull in his covenant; he detected them: for so hee put difference between the sacrifices of *Caine* and *Abel*, between the prayers of the Pharisee and the Publican.

This people honoureth me with their lippes, but their heart, &c. By Davids rule it must be so, he that formed the eye, should not be see? he that made the eare, should not hee heare? he that framed the heart, should not hee search the heart? Such as our hearts are, such is our service, and so accepted.

2 He requireth in this heart, *truth*: for onely such hearts are like a field which the Lord hath blessed; they are onely the good ground for the seed of the word, who receive it into an honest and good heart.

There is not a more foolish sinne in the world, than that
of

of hypocrisie, for it serves our turnes onely with a shew of goodnesse. Which convinceth the conscience, as *Chrysostome* saith, *Si bonum est bonum ad parere, melius est bonum esse*: If it be good to seeme, much more to be good.

It serveth our turn onely with men, such as daily are taken away from us, and we dye from amongst them, but God remaineth ever with us to behold all our waies. And when we goe hence, we remove to the judgement seate of God. So the benefit of hypocrisie is soone lost, the joy of hypocrites perisheth, but the guilt and punishment thereof abideth for ever.

The last reward of hypocrisie is deadly, for all the wicked are threatned to have their portion with hypocrites. The phrase is varied thus, with the divell and his Angels.

There was a divination in use amongst the Romans, by opening of beasts, and looking upon their inwards. *Aruspices*, Soothsayers. God hath ever used that kinde of inspection, to distinguish seeming from being his servants. And therefore we knowing how patent our hearts and waies are to the all-seeing eyes of God, ought to purge our consciences from dead workes, to serve the living God. Our inwards are that Temple of the holy Ghost, there Christ standeth at the dore, and knocketh, and would faine come in to abide with us. Let not Gods house of praier be made *spelunca latronum*, a den of theeves.

We confesse that we have not in our selves either wisdom or goodnesse sufficient to plant truth within us, and to purge this temple. Christ must make the whip, and scourge out the defilers thereof. But seeing God delighteth in truth and sincerity, this I dare say, there is not a sinne to which our free-will may extend, and against which our owne naturall strength may serve us better then against hypocrisie. For though it be not in the power of my free-will to embrace truth, yet I may choose whether I will be an hypocrite, I may appeare as I am. This maketh the sinne of hypocrisie so damnable, because I may eschew it if I wil. And knowing how contrary it is to the pure and holy

divine nature, how unworthy of GODS creature, how provoking to GOD; our sinne is the greater.

It is our wiledome to observe what God desireth, and to apply ourselves wholly to the fulfilling thereof. Wee would have him deale so with us, and when we doe onely affect his favours in desire, before wee come to be petitioners to him, *He heareth the desires of the poore.* Alas, what benefit is the truth of our inward parts to him? he desireth it for us, that we may be holy, and so we shall come to see the face of God: for *without holinesse, no man shall see God. I have set God alwaies before me,* saith David, that is the way of true holinesse. For comparing our selves with him, we shall see our owne impurity the better. *Iob* did so: I have heard of thee by the hearing of the eare, but now mine eye seeth thee; therefore I abhorre my selfe, and repent in dust and ashes.

Iob 42. 5. 6. &c.

David now in the way of repentance taketh God into his sight, and considereth what hee requireth, and findeth his sinne so much the greater, by how much he hath failed of that which God desireth. If we come not to this of our selves, God sendeth his Prophets to us to tell us of it, and to put it home to us, as he did to his owne people. For ye dissembled in your hearts when you sent mee to Almighty God, saying, Pray for us unto the Lord our God, and according to all that the Lord our God shall say, to declare unto us, and we will doe it. And now I have this day declared it to you, but you have not obeyed the voyce of the Lord your God, nor any thing for the which the Lord hath sent me unto you. Now therefore know certainly that ye shall dye, &c. They bee great losers by it at last, for they live in feare of being detected and layd open, whereas he that liveth uprightly, walketh boldly: *The righteous is bold as a Lyon.* And they dye damnable, for when they are stript out of their borrowings, and appeare naked in the sight of Gods pure eyes, they have the reward of hypocrites. Yet they abuse this Text, who because God de-

Jer. 42. 20.

de-

desireth truth in the inward parts, care not how they outwardly carry themselves. Some such there have beene, who because *Nicodemus* came to Christ by night, and yet went in the common way of the Priests and Scribes in open conversation, have therefore resolved, that if they bee true to God, and his religion, in their inward parts, it is no matter though they joyne with all people where they come in outward duties of the religion of the place where they live.

Amongst the tenants of Gods holy Tabernacle, they are reckoned who speake truth in their hearts: here is truth, and as the heart is the seat of it, so the tongue voyceth it; here is but one truth in both, for there is a double conformity required in speaking of truth. *Psal. 15. 2.*

1 Of the speech with the minde, to speake as we thinke.

2 Of the minde with the thing it selfe: that wee embrace truth in our minde, as the thing is. Saint *Augustine* saith, it is not *Dauids* meaning that in *corde loquamur veritatem, ore mendacium*, in heart we speake truth, and lye with our mouthes. Therefore *David* calleth such as have this truth in their inward parts, such as walke uprightly; and the vertue here required of us is, integrity and sincerity. And it is an unfained desire in the servants of God, to approve themselves such as they seeme.

As this hath reference to God, it is free from hypocrisie; as to men, it is voyd of guile. This vertue is rewarded with grace and glory.

Regula signorum, the rule of signes.

1 The upright is found in his conscience before God. The hypocrites care is, *ut videatur*, that he seeme.

2 The upright are most carefull of the Commandements of God; the hypocrite is more observant of the commandements of men.

3 The sincere man loves religion for it selfe: the hypocrite for other ends.

4 The upright hateth sinne in himselfe, the hypocrite in others.

5 One makes conscience of all, the other but of some finnes.

6 The upright love the best and most righteous, but despise the wicked: the hypocrite despiseth, and hateth all that are better than he.

7 The care of the upright is for the greater duties of the law, but the hypocrite is for Mint and Cummin: *Nullus in magnis, magnus in minimis*, nothing in great things, great in nothing.

Hab. 2. 4.

8 The upright is humble, the hypocrite proud: *He that listeth up himselfe, his soule is not upright in him.*

9 The upright is bold as a Lyon: the hypocrite flyeth, *ne mine persequente*, when no man followes.

Hos. 6. 4.

10 The upright is never removed, he persevereth to the end, but the hypocrite is as the morning cloud, and as the morning dew, *προσκαυρος*, his profession, for a time.

11 The upright joyne duties of piety and charity, the hypocrite parteth them: shew of religion, none of charity, no truth in the inward parts.

12 *Dauids* faith, *And in the hidden part thou shalt make me to know wisdom.*

1 Here is the way found to amend all, by knowing wisdom.

2 Here is the teate of this knowledge and wisdom, in the hidden part.

3 Here is *Dauids* confidence, that God will make him know.

Ephes. 3. 16.

1 Know wisdom, sinne makes us fooles, for all sinne is folly, all sinners tooles. Take heed you walke circumspectly, not as fooles, but as wise. Can there be a greater folly then to leave the fountaine of living water, and to make our selves cisternes that hold no water? sinne is departing from God: it is an evill heart of unbelieve that doth so. We have warning of it. Take heed brethren, lest there be in any of you an evill heart of unbelieve, to depart from the living God: for God saith, *If any man draw backe, my soule shall have*

Hebr. 3. 12.

Hebr. 10. 38.

have no pleasure in him, Where are we then? yet are wee in the presence, and within the verge of the power of God, within the sight of his eye, within the reach of his right hand, and his right hand will soone finde out all his enemies. It is *Dauids* saying, when he fled from the face and furie of his rebell sonne *Absolon*: if God thus say, *7* 2 Sam. 15. 26. *have no delight in thee, here am I, let him doe to me, as it seemeth good unto him*: he must tarry by it, there is no flying from his hand. It is our folly then, by sinne to depart from him, who hath us alwaies in his sight and power.

2 It is our folly to sinne and offend him, to whom we must resort for all good things: For in him we live, move, and have our being, every good and perfect gift comes from him: of him we have our daily bread, he formed us in the wombe, he tooke us thence, on him wee depend from our mothers breast: and if by sinne we goe away from him, by repentance wee must returne to him with shame enough, as she did, who said, I will goe and returne to my first husband, for then it was better with me than now. Hos. 2. 7.

God knowes that our necessities will force us to him againe, and he mendeth our pace with his rod. *I will goe* Hos. 5. 14. *and returne to my place, till they acknowledge their offence, and seeke my face: in their affliction they will seeke me early.*

3 It is folly to sinne, and thereby to hazard the losse of those things which we affect most here, such as concerne our temporall welfare, for we hold the things of this world by no other tenure, but of his good pleasure. To hazard the losse of grace here, and glory hereafter: for onely godlineffe hath the promises of this life, and of that which is to come; the knowledge of wisdom doth helpe all: but that is not *sapientia carnis*, the wisdom of the flesh, or *seculi huius*, of this world, which is carnall, sensuall, and diuellish: this is foolishnesse with God, and befooleth us. It is wisdom to salvation, the wisdom of God, it growes not in us, it is infused into us, and the Apostle calleth it wisdom from above: Hee describeth it by the effects

which it worketh in them that have it.

James 3. 17.

2 Cor. 11. 3.

Levit. 21. 13.

14.

1 It is pure, for it maketh us for the word is *dyad*, and signifieth chaste, to which Saint *Paul* alludeth: I have prepared you for an husband, to present you a chaste Virgin to Christ: Christ is our high Priest, and in the law it was ordained, that the high Priest should marry a Virgin, not a widow or a divorced woman, or prophane, or an harlot: not a widow, because he could not have her first love, not a divorced woman, because she had forsaken her first love: not a prophane person, because she could not yeeld him holy love: not an harlot, from whom hee could neither expect first, honest or onely love; so that if we desire to be espoused to Christ, wee must be pure, able to yeeld him our first, our holy, our onely love: and the wisdom which is from above, worketh this effect,

1 *Puritatem scientia* the purity of science.

2 *Conscientia*, the purity of conscience.

3 *Scientia*, of science, or knowledge, against

1 Vanitie, which affecteth idle and unprofitable studies.

2 Selfe opinion, which advanceth heresie and schisme.

3 Curiosity, which doth ~~disproportion~~ *disproportion*, and would know *supra id quod scriptum est*, above that which is written:

2 *Conscientia*, of conscience. And herein I endeavour alwaies to have a cleare conscience before God, and toward men. This wisdom will repaire such a delinquent as *David* is, and making him as he after desireth, whiter than snow. Saint *James* addeth other effects of wisdom: it is peaceable, gentle, easie to be intreated, full of mercy, and good fruits, without partiality, without hypocrisie. I content me with the first and last, for *David* having defiled his inward parts with sinne, hopes for remedy from this wisdom, to purge his conscience from dead workes: and having trespassed in hypocrisie, seeming outwardly religious, yet having so much inward uncleannesse, he hopes for remedy from this wisdom, to remove his hypocrisie, and in stead thereof, to plant integrity and sincerity in him.

Math. 23. 16.

To relieve man after his fall, Christ was sent, who was made to us of God, *wisdom*, and he is that *wisdom* which in *Salmons Proverbs* lifteth up her voyce, and offereth to instruct all the fooles of the earth in knowledge to righteoutnesse.

I doubt not, but the faith of *David* did here looke so farre as to this *wisdom*, the holy sonne of God: for hee saith, *Thou shalt make me to know wisdom.*

1 Thou shalt make me to know my Redeemer, whose *wisdom* shall both open me a way out of the danger I am now in, & shall direct me in a course of repentance of what is past, and amendment of life for the time to come. For this is life eternall, to know thee, and him thou hast sent. So we must understand *David* here, for non est aliud nomen, there is no other name, there is no other wisdom in the world that can recover us from the folly and frenzie of sinne, but Christ Iesus onely.

It is our way, when we have fallen by any transgression, to advise with this wisdom, and to rest therein: for hee that is our wisdom to shew us the right way, and to guide us in it, is also our righteoutnesse whereby wee appeare just in the sight of God, so that nothing can be laid to our charge: and he is also our sanctification, by which we are holy in our selves, and doe so appeare before men: he is also our redemption, whereby wee are cleared both from the guilt of sinne, and the deserved punishment thereof. So that in repentance we must looke unto this Iesus, the author and finisher of our faith. Know him, for hee must beare all our iniquities, and in his name onely must the horne of our salvation be exalted.

2 The seate of this wisdom, is the hidden part. Saint *Augustine* readeth this otherwise, *occulta sapientia tua manifestasti mihi*, thou hast shewne me the secrets of thy wisdom: and he hath a comfortable observation upon it. The secret of Gods wisdom is his secret purpose to shew mercy to such as truly repent. Great sinnes threaten great wrath, & many heavy judgments are menaced to notorious

offenders, yet God revealeth to them the secrets of his wisdom: when he letteth them know that he can make their crimfin and scarlet finnes as white as wooll and snow. Vpon what hope else did *Niniveh* repent, hearing Gods peremptory judgement. *Niniveh destruetur, Niniveh shall be destroyed*: the time also limited, but GOD made manifest the secret of his wisdom to her. But I follow our owne reading, and finde the seat of this wisdom prepared in the *hidden part*. *David* meaneth here the same place where he had hid his sin, and that is in *profundo cordis*, in the depth of his heart. Saint *Peter* calleth this seate, The hid man of the heart. Here *David* hid the word of God, that he might not sinne against God. And when hee resigned this secret place to lust and uncleane desires, and banished this wisdom thence, he fell downe right. This is the place before mentioned, where God desireth truth in the inward parts. These are secret parts.

1. To the eye, and search of the world without us, for that cannot ransacke and romage the conscience. Some overtures may be made thereof: we say, *ex vultu virum*, we know a man by his face, and *vultus index animi*, the face shewes the minde: trees be knowne by their fruits: our words, our workes, our gestures, our pennes, do give some testimony of the heart, our company also. But God hath reserved the inquisition and iudicature of the heart, by speciall appropriation to his owne prerogative royall. Deepe is the heart of man, and no man can found it.

2 This is called a *secret part*, in respect of our selves, for no man knoweth the depth of his owne heart, wt errein there is closely couched, as you have heard, a seed of unrighteousnesse, our remaine of originall sinne, which spawneth and issueth many transgressions: yet there may be hidden there also a seed of grace, which may put forth in time and bring forth fruit to life.

2. Great examples of the secrecie of these parts to our selves.

1. In *Isaiah* one of the holy Colledge of the twelve, for neither

neither was he suspected by others, neither did he in himselfe discern that seed of evill, which lay long concealed in his hidden and secret part, which after brought forth treason.

2 Another in Saint *Paul*, who living long a cruell enemy of the Church, when Christ was once revealed in him, he became both a vessell to carry pretious treasure into the Church, and a patient sufferer for that truth which before he had persecuted. Here is the hope of *David*, that he shall now obtaine wisdom of God in this secret of his heart. And this accomplisheth repentance, when we set our inward parts to rights: for the corruption of these is the generation of all kindes of sinnes. Wisdom asketh this seat of us, *My sonne give me thy heart*, and if we keepe it for wisdom, it is fortified against all temptations.

The heart of man is the little Citie, and Satan is the great king that besiegeth it, and buildeth bulwarkes against it. wisdom is that poore man that saveth this City, and removeth, yea destroyeth the enemy of it. Wisdom when it doth no more but swimme in the fancy, and float in the braine, rather swelleth then fatteneth us: but when it possesseth the heart, which is the seat of affections, it then commandeth all; for then the eye, the ear, the tongue, the hand, be all set a worke, and all those parts which were before the weapons of unrighteousnesse to commit unrighteousnesse, turne their service another way, to the worke of truth to please God.

It is the happinesse of Gods Saints to store this wisdom in this hold of the heart. This is that *bonus thesaurus cordis*, good treasure of the heart that Christ speakes of. And when *Salomon* saith, *omni custodia custodi cor tuum, keep thy heart diligently*, he meaneth that we should freight it with this wisdom. For our adversary, besides his profest hostility wherein he proclaims open war against the Church of God, hath his secret insinuations by which he windeth himselfe into the hearts of men. So he entred into the heart of *Judas*, and Saint *Peter* saith to *Simon Magus*, Thy heart is

not right in the sight of God. Sathan had beene secretly working upon his heart, into which he had infused some gall of bitternesse. Against this, *Dauid*s receipt was *abscondis in corde sermonem tuum, ut non peccarem contra te*, I have hid thy word in my heart, that I might not sinne against thee. When he let that word goe, Sathan came in and sowed the seeds of lust. *Intrauis mors per fenestras*, Death came in at the windowes, he let it in by his eyes, for no sooner did his eye looke, but his heart did lust, and then all his parts proved instruments of sinne, and traitours to the spirit of God that was in him.

This setteth us a worke to furnish our secret part with wisdom, for so it will be a fortification against open warre, and a privy coat against a sudden stabbe of temptation. This wisdom, though thus secretly stored, cannot be concealed, but it will speake in the tongue, the language of Canaan, *For out of the abundance of the heart, the mouth speaketh*. It will be seene in the face, for the wise doe set their faces toward Jerusalem, and you may see by their lookes, which way they are bound: all their workes and whole conversation will taste of it. The greatest hindrance to good conversation, to good workes, and to repentance of our evill waies, is the unsoundnesse and rottennesse of our secret part: that is,

1 Vanity in our understanding, when wee busie our thoughts, and exercise our wits, either onely in the things which concerne this life, what we shall eat, what we shall drinke, wherewith we shall be cloathed, for which the heathens take care, who know no God to take that care for them: or when we spend our braines in impertinent disquisitions, studying genealogies, and intricating our thoughts in vaine questions, which are not worthy our study.

2 Our inward part is mortally diseased by corruption of our will, when wee live in a perpetuall pursuit of our owne desires, and goe in the way that seemeth good in our owne eyes: for so the strength of sinne is the law, and the more

more we are restrained, the more we strive both against the Commandement that biddeth, and forbiddeth, and against the word of exhortation, that putteth the Commandement upon the conscience.

And against those good motions of the spirit of God, and of his good Angels which continually labour to compose us to obedience. The way to heale all this is by wisdom in this *secret part*, for that will teach,

1 For the world, there is no cause to care, for the Lord careth for us; and for impertinent studies, the word will shew us, *num. necessarium*, the one thing needfull, against the vanity of minde.

2 For our will, this wisdom will correct it, and teach it subjection to the will of God, whose will is our best friend, for by that we were cholen, created, redeemed, saved: *fat voluntas tua, thy will be done.*

3 *David* saith, *Thou wilt make me to know.* The natural man doth not perceive the things of the spirit of God, neither can he. They that are born sinners, are born fooles, darkened in their understandings, and hardened in their hearts, the light that is in them is darknesse, and therefore *quanta tenebra*, how great darknesse! Therefore they must be made to know wisdom, and none but God can doe it; *he teacheth man knowledge*, and *David* beleeveth that he will doe it. *Christ* saith, All shall be taught of God, *for he offereth himselfe a teacher to all.* *Wisdom* cryeth in the streets, and uttereth her voyce in the high wayes, and calleth the simple and ignorant to her schoole to be taught. Wisdom hath many auditors, few proficients, many truants that come not to schoole, many dull and indocile, that learne little: but *David* beleeveth two things:

1 That God will teach him.

2 That he will make him know; our apprehensions are often more quicke to conceive wisdom, then either our memories to retaine it, or our affections to embrace it. We are never said truly to know wisdom, till wee know the want of it, the giver of it, the value of it, and the right

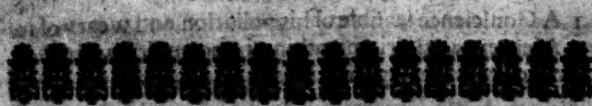
right use of it. *Seneca* could teach his scholars, that the inquisition and posing of students in Philosophy, is *Non quantum in philosophia, sed quantum in vita profecerint*. Not what profit they have received in philosophy, but how much in their lives. The way of furnishing us with this wisdom, is,

1 By the Word working upon our understandings, for that giveth light to the simple.

1 Cor 8. 3.

2 By the Spirit stirring up our spirits, and setting them aworke. If any man love God, he is taught of God. *David* now repenting and returning to himselfe, hath faith in the goodnesse of God, that he will give him this wisdom to repaire him: which sheweth, that our wisdom may for a time be lost, for *David* had it before, and guided all his former waies with discretion, but being overtaken with this temptation, he committed folly; wisdom for a time departed from him, his understanding was darkened, his heart was hardened: sinne had possessed his inward and secret part, the hid man of the heart. So that he is now to learne wisdom againe, and so is cast much behind hand, And make him to know it in his hidden part. Great comfort here is given to the true penitent: for his sincere repentance removeth both sinne and punishment, and quickeneth the graces of God in him, so that though he stumble, he cannot fall; *quia Dominus supponit axillum*, because the Lord putteth under his hand, his faith layeth hold upon that hand, and keeps him upright.

Verſe



VERSE 7.

Purge me with hyssope, and I shall be cleane; wash mee, and I shall be whiter than snow.

3. **E** returneth againe to supplications, and he hath many suits to God.



1 For his purgation from the pollution of his sinne, Verse 7.

2 For comfort against his sinnes, and the punishment of them, Verse 8.

3 For pardon of them, Verse 9.

4 For newnesse of life, Verse 10.

5 For a constant course of the grace and favour of God,

Verse 11. 12. 13.

6 For particular pardon of his last great sinne, Verse 14.

7 For ability to performe the service of Gods holy worship, Verse 15. 16. 17.

1 For purgation from sinne: hee d'ubleteth his request here as in an important businesse, dearely concerning himselfe.

1 He findeth himselfe so foule with his sinnes, as he needeth washing and purging, and he needeth Gods washing.

2 To shew yet his pollution more, he presseth to be washed with hyssope.

3 To shew what innocency and purity he affecteth: he first desireth to be made cleane, he resumeth the suit, and expresseth his desires in full measure, he would be whiter than snow.

1 His importunity to be washed and purged, doth seeme to declare in him,

1 A Conscience sensible of his pollution, and weary of it.
 2 A fervency of spirit, breathing importunity with God in strong cries and supplications to remove the annoyance of it.

1 A conscience thoroughly touched with sense and remorse of his sinne, for he hath beene earnest with God already in this Psalme before for this, and hath begd of God to blot out his iniquities that they might not remaine upon record against him: to wash him thoroughly, and cleanse him from his sinne: and now he reneweth and re-enforceth his petition to the same purpose. The reason I conceive to be, because he hath now beene deepe in the confession of his sinne, and in contemplation of the holinesse and purity of God, and of that integrity which he exacteth of us. For if our thoughts could be at leisure to thinke effectually of these things, we should apply our desires more to the service of God, and to the declining of evil: wee should finde our sinnes sic blushing in our faces, and bleeding in our wounded consciences. The tendernes of the heart would yearne at any offence done to him, from whom we receive so much good, and the terrour of his power, who is able to doe us so much hurt: and the shame of requiting him unthankfully, who hath declared so much patience in our aberrations, would worke upon us to love and feare, and seeke him with all our hearts.

Now we may see in *David* an holy wearinesse of his evil wayes, we may see sinne a burthen oppressing him, we may see it a pollution annoying him, no rest in his bones, because of his sinne. Wee may also discern some present effect of that wisdom which God had taught him, which beginneth at the feare of God, to eschew evil and doe good.

2 Note the fervency of his spirit in this importunity of his strong supplications. He that feeleth want of any thing good for him, will not be said nay. The unjust Iudge that feareth neither God nor man, shall have no rest till he doe his poore petitioner justice.

The Disciples cannot still nor drive away the poore woman that petitioneth Christ for her distressed daughter. The diseased of all sorts did pursue Christ for remedy. The paralytique is let downe through the roofof the house to be presented to Christ.

This teacheth us fervency in prayer, for the fervent prayer of the just prevaileth with God. It is the Apostles precept, Ζῶντες ἐν τῷ πνεύματι: therefore he must be washed and purged till he may be cleane, and he must be of Gods washing: for who else can finde out all the secret conveyances of sinne? who but he can sound the heart and search it to the bottome? none but he can purge this temple of our bodies, and whip out the defilers of it, and make a denne of theeves an house of prayer againe.

Rom. 12.

2 Yet more, to shew his pollution, he desireth to bee washed with hysope, wherein he hath respect to the ceremoniall purgation used in the Law for the cleansing of a Leper. Sinne is a leprosie, and as the leprosie was purged with hysope dipt in blood, so must sinne bee purged with the sprinkling of blood. But the first mention that I reade of the use of hysope, doth interpret this suit of David best: for in the institution of the Pascheover in the land of Egypt, they were commanded to kill a Lambe, and it is said, And ye shall take a bunch of hysope, and dip it in a bason in the blood, and ye shall strike on the upper dore post, and on the two side posts, with the blood that is in the bason. This sprinkling of blood with a bunch of hysope, was a type of the blood of the Lambe without spot, Christ Iesus, used for,

Levit. 14. 4.

Exod. 13. 32.

1 Purgation, to remove the pollution of sinne.

2 For propitiation, to remove the punishment of sinne, to keepe the destroying Angell from our houses, and to establish safety there against all euill. Saint Peter directeth his Epistle to the Elect, according to the foreknowledge of God the Father, through sanctification of the spirit, and sprinkling of the blood of Iesus Christ: for, if the blood of Bulles and Goates, and the ashes of an heifer sprinkling the

1 Pet. 1. 2.

Hebr. 9: 13. 14.

Hebr. 12. 24.

uncleane, sanctifieth to the purifying of the flesh. How much more shall the blood of Christ, who through the eternall spirit offered himselfe to God without spot, Purge your conscience from dead works to serve the living God: so that we may say of *David* in this Petition, that hee is now come. *To Iesus the mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things then that of Abel.*

Num. 19. 18.

Saint *Augustine* and Saint *Gregory* doe referre this Petition to the humility of Christ in his passion, whereby wee are purged. Surely *David* had respect onely to the blood of Christ for his purification from sinne: for all the lotions and purgings of the old law did looke that way, and were representations and types of that full purgation which was to be accomplished by the blood of Iesus Christ: for though *tempora va'iata sunt*, the times are changed, yet *fides una*, faith is one and the same. But give me leave to search somewhat deeper into this mystery, for *David*s last confession was of his originall sinne. And this Petition following it to close, calleth to my remembrance a Law of purgation of uncleannesse mentioned, with hysope dipt in water to sprinkle the tent, the vessels and the persons of such as were uncleane: which I conceive to be a type of our Christian Baptisme, which Christ instituted as a remedy against originall sinne, and which the Apostle calleth the Laver of our new birth.

Cardinall *Bellarmine* was before me in this meditation: *Aperit unum ex oculis mysteriis divina sapientia, quod videlicet, tempore novi testamenti aspergendi essent homines aqua munda in Baptismo.* He opens one of the hidden mysteries of divine wisdom, that in the time of the new Testament men were to be sprinkled with pure water in Baptisme. Both wayes the blood of Christ is the liquor of our purification: and *David* so many yeares before the fulnesse of time, in which he came actually to performe the worke of our redemption by the sacrifice of his blood, did by faith apprehend both this remedy and the full effect of it: for it

was.

was ever the way of our cleanness since the fall of *Adam*, and therefore Christ is called *agnus occisus ab origine mundi*, the Lamb slaine from the beginning of the world. The grace of the holy Ghost inwardly purging the conscience from sinne, by the application of the blood of Christ was not perceptible by the sense and reason of man. Therefore it pleased God in the law to relieve their weakenesse with externall types, figures, and representations, & Sacraments of strong signification, to make these things more demonstrable. The body of these is Christ, and it is his onely blood by which we are washed from all sinne both originall and actual.

A Sacrament of that purgation wee have in Baptisme, which we receive once for all our life, though it bee not barely the externall act that cleanseth us, but the answer of a good conscience to God. To this is added another Sacrament of nutrition, by which we are invited to a spirituall feast of the body and blood of Christ. To which our preparation must be a putting on of holiness. But as *Iehoshua* the high Priest was first stripped out of his filthy raiment, and then had cleane cloathes put on: So must wee lay aside the old man, corrupt with the deceiveable lusts of the flesh, before we can be renewed in the spirit of our minde, and put on the new man in righteousness and holiness. Therefore for our better preparation to this Sacrament of the body and blood of Christ, let me commend to you the holy example of *David*. Let us beginne at a search and survey of our hearts for sinne, even so deepe as our birth-sinne, and originall uncleanness. Let us compare what we are in our inward parts, with that which God desireth, and the folly that possesseth us with the wisdom which God will give us, if we aske it of him; then shall we see what favour God hath done us in his holy Sacrament, to offer us the benefit of his passion, and the sprinkling of his blood, to keepe the destroying Angell from our houses. This full example tendreth us all the ingredients in an holy preparation for Gods Table.

- 1 Knowledge both of our disease and the remedy of it.
- 2 Repentance of our sinnes, as being sensible of the burthen, and wearie of the annoyance of them.
- 3 Faith depending upon God both for his tender mercies to pardon them, and for his holy wisdom to prevent our relapsing after repentance into them.
- 4 Charity to our brethren, for *David* after promisseth to teach sinners, and to direct them in good waies: God can wash without hysope, he can teach without the word, he can cleanse without Baptisme, he can nourish without the Lords Supper. But having ordained outward types and signes, and Sacraments, and meanes for our purgation, and nutrition: *David* teacheth us hereto,
- 5 To adde prayer to God, not onely for the spirituall grace, but for the outward meanes also. Teach me by thy word, wash me with thine hysope, feed me with thy Supper. So ought we to pray with *David*, for the power of grace in the outward ordinance of God. And that is the way to sanctifie our selves both to the Word and to the Sacrament.

There is nothing that doth more ineffectuate this blessed Sacrament of the body and bloud of Christ to the receivers thereof, then their uncleannesse, for Pearles are not to be cast unto Swine. And we must wash our hands in innocency, before we compasse his altar. Those corruptions which are within us in our heart, are they that doe de file us; for out of the heart proceed murders, adulteries, drunkennesse, strife, and envying, and these things pollute us. These aske a great deale of hysope to sprinkle us with bloud, to drench and steepe us in, to fetch out the deep steines which they have made in our consciences. These removed, or our endeavour done to remove them, wee may eate of this bread and drinke of this wine that he hath prepared.

3 In resumption of this Petition, we still see how weary *David* is of his filthinesse, how ambitious of a purification. For being yet in the stench and deformity, and foulenesse of his sinnes, he beleeveth that if he might be of Gods washing,

washing, he should be whiter than snow. Saint *Paul* biddeth us desire the best gifts.

In things concerning this life, wee have no warrant to desire above a competency. *Agar* the wife sonne of *Isack*, hath left us his prayer, and it is part of our Canonick Scripture; Give me not riches, give me not poverty, feed mee with food convenient for me. Christ hath limited our prayer for daily bread, that is, the necessities of this life. The Apostle biddeth, if we have food and raiment, to be therewith content: but in the spirituall and eternall favours of God, a greedinesse, an ambition, a covetousnes for the most and best, &c. highest of them, doth best of all. Blessed are they that hunger and thirst after righteousnesse. There be degrees and measures of spirituall graces, there be divers quantities of them. As in the dye of sinne, some are crim- sin, some scarlet, so in the wash of repentance, some attain to the whitenesse of wooll, some of snow. As *David* in the judging of himselfe, findeth none so uncleane as he is; so in his desire of purging, he affecteth the whitest innocen- cy. They that have truly tasted the heavenly gift of holi- nesse here, and the joyes of the life to come, desire the ut- termost of both, and we cannot overdoe in covetousnesse of the one, or ambition of the other.

But how doth *David* promise himselfe this whitenesse *Quest.*
above snow?

Saint *Augustine* answereth, that this innocency is but *Sol. 1.*
begun here, it cometh not to any perfection in this life, but his faith apprehendeth the complement of it hereafter.

1 We may conceive in these *figurs*, these comparisons, *Sol. 2.*
the fullest measure of innocency, that wee are capable of here and hereafter.

2 Or we may comfort our selves in *ignatione divina*, *Sol. 3.*
in Gods approvement, in whole gracious acceptation wee appeare so white, because he accepteth us, who calleth things that are not, as if they were.

Or we may extend it to the full effect of the blood of *Sol. 4.*
Christ, which maketh a perfect work of our purification.

Verle



VERS. 8.

Make mee to heare joy and gladnesse, that the bones which thou hast broken may rejoyce.



B prayeth for comfort against the terror of his conscience, for his sin: wherein,
1 We have his griefe, his bones broken.

2 His suit, *for me andire, &c.* Make me to heare.

1 In his griefe consider,

1 The affliction it selfe, *bones broken.*

2 The author hereof, *Thou.*

2 In his Petition, observe,

1 Where he seeketh remedy, of God.

2 In what way, by prayer.

3 What is his suit, *to heare joy, &c.*

4 What effect, *ut ossa gaudeant*, that the bones may rejoyce.

1 His griefe therein.

2 Of his affliction, *ossa confracta*, the bones broken.

This is a figurative speech, whereby extreame affliction is often in Scripture expressed. Satan to God, of *Job*, Touch his bone and his flesh, and he will curse thee to thy face. It was *Iobs* complaint, *My bones were pierced in me in the night season.* David useth often to complaine of his bones, as, there is no rest in my bones, because of my sinne: his meaning is, that the vexation of his conscience for his sinne, is as painefull to him as the breaking of his bones.

How are we deceived in the temptation to sinne, in the pleasure

Job 2. 5.

Job 30. 17.

Psal. 38. 3.

pleasute of sinne, when we drinke it downe like water, and hide it under our tongue? if ever wee come to repentance of it, it will be bitterness in the latter end: it will not be a luxation of our bones, putting them out of joynt, but a breaking: literally this must not be understood of the breaking of bones, neither the contrary spoken also by *David*. Many are the afflictions of the righteous, but the Lord delivereth him out of them all. He keepeth all his bones, so that not one of them is broken; for wee know that not onely alive, but dead, the bones of the Lords servants have beene violated: their dead bones lye scattered like chippes of wood at the mouth of the grave. By bones, the strength of the body, the inward strength and vigour of the soule is meant. And the conscience of sinne, and the terror of judgement doth breake the heart of a true penitent, so long as he beholdeth his sinne deserving his death, his judge ready to pronounce the sentence of it, hell open to receive him for it, and the evill Angels Gods executioners at hand to hurry him to it. Here is extremity of anguish, even *anima doloris dolor anima*, the soule of sorrow, the sorrow of the soule, enough to make a man goe weeping all the day long. I beseech you lay this example to heart: *David* that walked with an upright heart, and the holy Ghost hath testified him unblameable, save onely in this matter of *Vriah* the Hittite.

Yet see how he afflicteth himselfe for all his other transgressions which were not laid to his charge, his conscience forgiveth him nothing. No question but *David* had many infirmities, and many other aberrations, some upon record, yet they were all by his repentance and the favour of God past over, yet they upbrayd him how all of them, come upon him like a breach of waters with so fierce irruption, and so deluging inundation, that they steepe him in deepe waters, and cover him all over with affliction.

The reason is, as in sinne, the fault, he that breaketh the least Commandement, and repaireth not himselfe by repentance, is guilty of the whole law; so in transgressions,

he that repenteth of all the finnes he hath done, and hath his pardon under seale, by the next offence is lyable to all the evidence againe of his former finnes, he cancelleth and forfeiteth his pardon, for pardon ever bindeth to good behaviour. This breakes the bones of *David*, to have all this weight upon him,

2 The author of this, *Thou hast broken*. God in favour to his children, doth afflict them for sinne, and the very phrased of breaking his bones, though it expresse extremity of misery and paine, yet it hath hope in it: for broken bones by a cunning hand may be set againe, and returne to their former use and strength, so that a conscience distressed for finnes, is not out of hope: yet upon that hope no wise man will adventure upon sinne, saying: though I am wounded, yet I may be healed againe, though I am broken, I may be repaired: for let him consider;

1 Who breakes his bones, *Thou*, he that made us our bones, and put them in their severall places, and tyed them together with ligaments, and covered them with flesh, he that keepeth all our bones from breaking: it must be a great matter that must move him to breake the bones of any of us. The God of all consolation that comforteth us in all our distresses, when he commeth to distress us, this makes affliction weigh heavy.

Joh 6. 4.

Joh 6. 13.

It was *Johs* vexation, The arrowes of the Almighty are within me, the poyson whereof drinketh up my spirit: the terrors of God doe set themselves in array against mee. He will not suffer me to take my breath, but filleth mee with bitternesse. What greater sorrow can be, then to have God in opposition?

2 The paine of the affliction exprest so feelingly in the breaking of bones, which as is said, is the anguish of the soule for sinne, and feare of the consuming fire of Gods wrath, and the tempest as *Joh* calls it, of anger.

3 The paine of setting these bones againe: for though bones dislocate, may be put in joyns, and though bones broken may be set againe, yet this is not done without paine.

paine and great extremity to the Patient. Repentance setteth all our broken pained bones, it recovereth the soule from the anguish thereof; but hee that once feeleth the smart of a true repentance, will say, the pleasures of sinne which are but for a season, are as hard a bargain as ever he made, and as deare bought: they cost teares, which are, *sanguis vulnerati cordis*, the blood of a wounded heart: they cost sighes and groanes which cannot be exprest: they cost watching, fasting, taming of the body to bring it in subjection, even to the crucifying of the flesh, with the lusts thereof. Therefore let no man adventure his bones in hope of setting them againe.

But how did God breake the bones of *David* here?

1 Outwardly by his word sent in the ministerie of *Nathan* the Prophet, for the word and voyce of God is a two edged sword. This was all the strength by which *Jeremie* was sent forth by God on that great businesse: over nations, and over kingdomes, to root out, to pull downe, and to destroy, and to throw downe. Behold I *Jer. 1. 10.* have put my words in thy mouth. This is the sword of the spirit, and though our doctrine drop as the raine, gently and easily, if we drinke it in, and become fruitfull by it: yet when our sinnes doe overgrow, we shall finde it a sharpe Coulter to rend the fallow grounds of our hearts: we shall finde it a rod of iron to breake our soules in pieces, and this word runneth very swiftly: it is *gladius versatilis*, a sword that turneth every way.

2 But it is a dead letter, and draweth no blood, till it come to the conscience: for so long as it beateth the eare and ayre onely, and worketh no further than the understanding, there is no great cumber with it: as wee see in those who daily heare their swearing and drunkenness reprov'd in the house of God, and threatned with losse and deprivation of the kingdome of God, it worketh not upon them, but when *Nathan* comes home to their consciences, *tu es homo*, thou art the man, God hath sent mee to thee to charge thee with this sinne, and to tell thee hee is

angry, and is whetting his sword to cut thee off for it; this breaketh and shattereth the bones, and though our publike ministry doe not descend to such particulars as *tu es homo*, thou art the man, and our private reproofes are subject to ill construction, yet a plaine dealing death-bed will roare it in our eares of our inward man. *Tu es homo*, thou art the man, thou hast lived a blasphemers of the name of God, a glutton, a drunkard, &c. This fills the soules of many dying persons with so much bitterness, that when the sorrowes of death are upon them, and the judgement of their whole life in sight, the conscience of their sinnes doth make their soules much sicker then their bodies. One of these in this distresse can tell you, whether this be not a breaking of their bones. Let the Word therefore work upon us, and let every hearer, when he heareth his sinne reprov'd, take the reproofe to him, and prevent an accusation. *tu es homo*, thou art the man, with a confession, *Me, me, ad sum qui feci*, I, I have done it. So breaking our bones with remorse and contrition, wee shall save them from his breaking, we shall reserve them to his healing and binding up. I conclude this point in the words of our Saviour: He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

Job 12 48.

2. *David* saith, wherein,

Where he seeketh remedy, it is from God: the hand that broke his bones, can set them againe, no other hand can doe it. *Come, let us returne to the Lord, for he hath torn, and he will heale us, he hath smitten, and he will binde us up.* David knoweth that God hath a multitude of tender compassions, he layd that foundation of his faith, repentance and prayer. Verse 2. *Quibuscumque in in heaven but thee? there is none upon earth that I desire besides thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion forever.* David had good friends in heaven. Abraham the father of the faithfull, Isaac the seed promised, Jacob that wrestled with God, and prevailed:

Heb. 6. 1.

Psal. 73. 25.
26

led:

led: yet he seeketh to none of these, and I never read in either Testament of any one that had any suit to *Abraham*, but the rich man in hell. To countenance the use of invocation of Saints, yet that hath no life in it to encourage any such mediation. All the booke of God through the address of prayers, hath beene onely to God, and he hath revealed so open a way of access to him, that wee need not goe to farre about: for *Dauid* saith, He also will heare their prayers, and will helpe them. *Dauid* was put to it to try all the wayes of comfort, and hee used no other invocation. *The sorrowes of death compassed me, the paines of hell gate hold upon me, I found trouble and sorrow: then called I upon the name of the Lord: O Lord I beseech thee, deliver my soule.* God maketh this good use of our sinnes to bring us to him, and sinne never undoeth us, till it driveth us away from God to seeke help elsewhere. You see what good successe the rich man had with *Abraham*, he could not get a drop of cold water: he was sent to *Moses* and the Prophets for his brethren. They sought no helpe any where, but immediately in God: he hath healing under his wings: wings are the emblemes of speed, he is swift to heare our complaints, to heale our sores: He healeth all our infirmities, and forgiveth us all our sinnes.

2 How he seeketh remedy, by prayer; he doth not come pharisaically to God, to iustifie himselfe by his former conscientious living: he doth not alledge how he hath walked, and done that which is right in the eyes of the Lord, and turned not aside from any thing that he commanded him, all the daies of his life, save onely in this thing. All our former holinesse will not beare us out in any one sinne, but when we fall, we cause all his righteousnesse that he hath done, shall not be mentioned: in his trespass that he hath trespassed, and in the sinne that he hath sinned, in them shall he dye, rather our sinne is aggravated thereby; therefore the way of prayer is the way of remedy. Let us seeke the face and favour of God; so, by confession, deprecation, and supplication. The fountain is deepe, but we have where

with to draw up the waters thereof: our prayer is a bucket that will not come up empty. The Apostle biddeth, *semper orate*, pray alwayes: Christ biddeth, aske, seeke, knocke. This the Prophet calleth, buying without money, when we have all good things for asking. The Church of Rome hath not a worse barre to keepe her children from God, and other men from their communion, then by teaching them to say prayers in a strange tongue, for all such petitioners have their answer, *nescitis quid petatis*, ye know not what ye aske: our understanding, our affections, our faith, our hope, all must be exercised in our prayers.

Quest.

3 What is his suit? *Make me to heare joy and gladnesse.*

We may demand why David doth desire this now, seeing he had no sooner confest his sinne, but Nathan pronounced his absolution, he heard joy in his pardon, he heard gladnesse in the remedy of his punishment: *non morieris*, thou shalt not dye.

Sol. 1.

1 David had heard this comfort from Nathan, yet he desired further assurance of it from the Spirit of God: for in so sudden joyes we are not our owne men, so are wee transported with the gladnesse thereof. When thou broughtest againe the captivity of Sion, we were like to them that dreame. Our foule sinnes doe make us feare that it is too good to be true.

2 He desireth more of this comfort, more joy, and more gladnesse. The joy of sinne, and delight of sense, doth much hinder repentance: the joy of the holy Ghost, doth crown repentance.

3 David openeth himselfe in his phrase of Petition, he doth not say, give me joy and gladnesse, but, *make me heare*, for the vessell of his heart was not yet capable of the joy that was now tendred to him, griefe and anguish had filled it, he prayeth therefore for capacity to receive this gladnesse.

Five notes grow upon this point.

1 When he had heard already, he desireth to heare more: they that have once tasted of this joy, are never satisfied, but cry alwaies, give, give, till they come to the fulnesse and satnesse of Gods house.

a See

2 See what a distressed man a sinner is: *Enosh*, he is afraid he shall never have joy enough, for he prayeth here for double joy, joy and gladnesse; joy in his pardon of sin, gladnesse in his favour.

3 See how long the conscience of a sinner is tost like to the sea after the winde is laid.

4 Observe how he would have his joy come to him: *ex audien fac me audire*, by hearing, make me to heare: for, *ex audien fides*, faith comes by hearing: he lost his joy by harkening to the voyce of the Serpent.

5 It will not come so except God make him heare, *fac me audire*, make me to heare: he must say ephata, to our eare, that we may not onely receive the sound of comfort in our eare, but sound comfort in our heart. If the foure windees should breath nothing but joy and gladnesse, and all the Prophets and Angels of God should like *Abahs* Prophets prophete good to us: unlesse God by his spirit did suggest to our spirits this joy, wee were still in evill taking, for till our spirit witness with Gods spirit, wee have no joy. He desireth assurance in his faith.

4 The effect, *ut ossa exultent*, that the bones may rejoyce: *David* had sensuall joy, he had the full desire of his heart, yet that proved the breaking of his bones, and the wounding of his conscience: his faith is, that God will heale all with his saving grace. There is no such joy here below, as the forgiveness of our sinnes: and the Ministers of the Gospell in no part of their Ministry, doe bring fuller tidings of peace then in absolution of penitents. *O quam speciosi pedes*, &c. O how beautifull are the feet, &c. The wicked man hath none of this peace. Blessed is hee whose unrighteousnesse is forgiven, &c. Let the children of peace comfort themselves, all their teares are bottled, all their sighes and grones numbred, all their bones set and healed, the storme of Gods threatnings, the tempest of the conscience calmed, But none but God can doe this.



VERSE 9.

Hide thy face from my finnes, and blot out all mine iniquities.



He sueth for pardon, he doubleth his request, and varieth the phrase: still importunate with God.

I He desireth that God in mercy would not see his finnes, but hide his face; as *Sem* and *Japhet* looked another way when they came to cover their fathers nakedness: which phrase of hiding the face of God, cannot be literally understood: *adspiciat* hee speaketh after the manner of men, for men hide their faces from that which they would not see. But the face of God cannot be hid, and it is impossible to conceale our finnes from him; impossible for him to put our finnes out of his sight: his eye seeth all things, yet *David* in this phrase doth shew, that desiring to be washt and purged, hee would have his finnes now forgotten, and no more laid to his charge: for as Saint *Augustine* saith, *Vult se Deus non avertit, advertit: si advertit, animadvertit*. From whom God turnes not away, he turnes unto; if he turne unto, he observes: he would have God looke upon him still, but not upon his finnes, for that is his suit, *ne averta faciem tuam a me*, turne not thy face away from me. God is said then to hide his face from finnes, when hee pardoneth them, and that is *David's* suit.

I Note,

I I observe here that the face of God, and our finnes are incompatible: his face is all holiness, and it cannot endure to behold sinne, for his soule loatheth it. Our finnes are all works

workes of darkenesse, and cannot endure the light of his face. We are very carefull to keepe our grosse sinnes out of the sight of men, whose power extendeth no further then our goods, our reputation, or our life here. Christ saith, Feare not them that kill the body, and can doe no more, feare his face, who hath power of soule and body to cast them both into hell.

The face of God is fearefull to a sinner: for God threatneth the disobedient to his Commandements, *I will set my face against you*; then followeth, *ye shall be slaine before your enemies*, *Qui oderunt vos regnabunt super vos fugietis nemine persequente*, they that hate you, shall raigne o- ver you; ye shall flye, no man pursuing you. How dare we tempt that face, and prouoke it against us? nothing is hid from the light of it, and there is no suggestion more foolish, or that declareth us more shallow and simple then *Dominus non videbit*, the Lord shall not see. Wee are sure that all our sinnes are seene, numbred, recorded before his face.

2 This phrase to my understanding importeth, that as a Note. David before prayed to be washt, purged and cleaned from his sinnes, that they might no more annoy him: so he desireth God to turne his face from them, that they may no more offend him. For a true penitent is more grieved at his offence given to God, than at the shame, or feare, or paine, that sinne putteth him to: therefore *Averte faciem tuam*, turne thy face away, amounteth to a request, that God would no more take offence at his sinnes.

3 The phrase importeth an absolute and full pardon desired: for so long as there is any sinne, the face of God must be against it: but when he desireth, *averte faciem*, turne away thy face: he desireth a remove of his sinne, which cannot be cleare from his countenance any way, but by his gracious pardon: for Gods pardon doth extinguish all iniquities, so it is equivalent to our petition, *Dimitte debita nostra*, Forgive us our trespasses.

4 He returneth the same Petition, and re-enforceth his

suit for Gods pardon in a phrase before used, verse 1. *Blot out mine iniquities*: which hath reference to the two bookes, one of our conscience, the other of Gods remembrance, in which all our sinnes are recorded, *ut ante*, as before, Onely here he addeth a request for pardon of all his iniquities, that he may have a cleare conscience within himselfe, and an even reckoning with God.

If any shall wonder why *David* urgeth Gods pardon so earnestly, and with such importunity of strong supplications: let him know that such offences as provoke God, are not easily pardoned; we must pray heartily, and ply him continually with our requests to have our sinnes remitted: for though God be very ready to forgive in respect of his mercy, yet he is wise to see some cause for it. And a sinner is not capable of mercy presently, till his soule hath beene in bitterness for his trespass, and is humbled before God.

It is our fault, and it corrupteth us much, our over-weening of the mercy of God to us, for though hee be full of tenderheartnes, yet is he full of holinesse, and nothing provoketh him more, then our bearing our selves too bold upon his mercies; Master *Calvine*, *Ubi quis defensoris pro remissione vult concipit, nondum didicit quam horribilis sit Deus offensae*. He that slightly prayes for pardon of sinnes, hath not yet learned how horrible the offending of God is. Saint *Augustine* commendeth this Petition of *David*, hee saith, *Brue rogus*, thou wilt askest for,

1 He opened his owne face, and then he desireth God to hide his face; his face was opened to behold his sinne: For I acknowledge my wickednesse, and my sinne is ever before me. *Si in peccatum tuum in dorso ponis, deus ibi faciem ponit. In peccatum tuum ante faciem pone, sed ut deus avertat faciem suam ab eo. Si se coram vultu eius exaudit*. If thou settest thy sinne behind thy backe; God sets them before his face; set thy sinne before thy face; if thou wilt have God turne away his face from it. So thou safely askest; and hee heareth thee.

2 He desireth God to blot out all his iniquities out of the booke of his remembrance. But he putteth them into this Psalme, and commendeth this Psalme to the Master of Musicke, and so depositeth the record of it in the perpetuall use of the Church: so the greatnesse of the fault is kept in fresh memory of all ages. We have no such way to blot our misdeeds out of Gods booke of remembrance, as this, to publish our owne faults, and our repentance of them, as *David* here doth.

From the whole petition we gather one substance of request, which is, that God would forgive him all his finnes: which petition is grounded upon an Article of faith, the tenth in our Apostles Creed: Forgiveness of finnes. It is also the fifth Petition in the Lords Prayer, *dimitte nobis debita nostra*, Forgive us our trespasses, *David* saith, *Credidi, propterea locutus sum*, I beleaved, and therefore I spake. If we beleave the Article, we may move God in the Petition.

It is as great an honour to God to be a forgiver, as to be a giver. Amongst our selves we know that it is one of the hardest taskes of our religion, to forgive an injurie. Our hearts rise against them that doe it, our blood boyles, our countenance falleth: it is much more easie to winne us to give gifts to our brethren, then to forgive injuries: yet we are never out of that Petition to God, and in our daily prayer, as we aske bread for the day, so we aske forgiveness, because our soules needeth pardon, as much as our body needeth food.

I may say much more, for wee may goe in the strength of one meale some houres, but there is no moment of our life, which doth not need to cry God mercy, and to aske his pardon for our sinne. The necessitie whereof is such, that our Saviour taketh advantage of it to establish our charity to our brethren that way. That wee might begge no pardon for our selves, but with a *Sicut vos dimittimus*, As we forgive. The phrased used in Scripture in petition of Gods pardon, are much varied: Christ biddeth us say, &c.

Isa. 38. 17.

Micah 7. 19.

put them away, which *Isay* doth render thus, *Thou hast cast all my finnes behind thy backe.* *Micah* is more full in this expresseure, He will turne again, he will have compassion upon us, he will subdue our iniquities, and thou wilt cast all our finnes into the depths of the sea. This *David* doth call, washing, cleansing, purging, *hiding Gods face from them,* and blotting out.

All meete in one full point of gracious pardon: for all these phrales desire an absolute, totall, and finall remove of our finnes, both from the displeasure of God, and from both the annoyance, and the punishment of our selves. And we can have no peace in our conscience, till we be comfortably perswaded hereof. Sinnes are called debts. Agree with thine adversarie, for feare of the Prison, thou shalt not come out thence, till thou hast paid the utmost farthing: blessed is the man whose unrighteousnesse is forgiven.

Doctrin.

This text teacheth, that we must strive and contend with God by our prayers for the forgiveness of our finnes. Observe the contents of the Lords Prayer, in which model all our lawfull petitions are cast, and by which model, the whole building of our supplications is erected. The three first Petitions respect the glory of God. The latter regardeth our good in two things.

1 In our life, our being, Give us bread, that is, let us live: we pray for supportation of our being.

2 Our benefit, our well being, and that consisteth in these three things mainly.

3 In the pardon of our finnes past, *Et dimitte*, and forgive.

4 In the prevention of temptations to come: *et ne nos inducas*, and leade us not.

5 In deliverance from punishment, and from the power of Satan.

Which three Petitions have respect to our finnes: so important is our suit for pardon, that Christ beginnes our benefit, well being, at *dimitte*, forgive.

Doe but observe your selves how importunate you are with God for ease and health when you are sicke; your mouth is full of *miserere mei Deus*, have mercy on mee O God. You call upon all that visite you, to comfort you with their prayers, you send to Church to crave ayde of the congregation, you give God no rest. How is it that in your finnes, the mortall diseases of your soules, you are not thus earnest with God for his pardon, which is the onely physicke for a diseased soule? *David* saith, God healeth all our infirmities, and he sheweth how, hee pardoneth all our finnes: therefore the way of cure in all griefes of the body, is to heale the soule first: so *David*, *Sana animam meam*, &c. Heale my soule, &c. How came it sicke? *quia peccavi contrite*, because I have sinned against thee. Christ usually in his cures began his healing there, *filii dimittuntur tibi peccata tua*, for as much as thy finnes are forgiven thee. But the reason why we are so importunate for our body, so slight and negligent for our soule is this: wee feeble the aking and smart, the convulsions and crampes, the cold shakings, the fiery inflammations, the trembling palsies, the griping and grating collickes, and other afflicting diseases which cruciate the body: we are not so sensible of the spirituall disease of sinne, till we come to remove it by repentance, then all other griefes fall short of the griefe of sinne; that is a breaking of the bones, as before it is exprest.

Surely if I were limited to one petition, and no more, for my selfe I would choose this before any, *Dele omnes iniquitates meas*, blot out all mine iniquities, for there is nothing can be ill with him that hath no iniquity to answer for; his soule shall dwell at ease, I therefore presse the doctrinall example of *David*.

Let us never leave begging of God the pardon of our sinne.

I will not streine my selfe to multiply reasons of this doctrine, that were to follow the new fashion of preaching; for we also are at our fashions. One maine reason hereof may serve. There is nothing so much displeaseth God, no-

thing to much endangereth this life, and that which is to come, as sinne. This I thinke no man will refuse to put for granted. Then I say, there is no way to be found out of this danger of our sinne, but by Gods pardon.

Deut. 27. 26.

Come to the Court of justice, the law condemneth us. Curled is every one that confirmeth not all the words of the law to doe them. Come to the judgement of most voyces, all the people shall say *Amen*; for who will blesse where God curleth?

Come to the Court of Conscience, our owne heart condemneth and limiteth us, *for our sinne is ever before us*. What have poore sinners then to say for themselves, why death should not be the wages of sinne? The fault is capitall, here is no escape from the justice of the Law, but by the Kings gracious pardon.

In our Ecclesiasticall Courts we have power in the discretion of the Iudge in caules criminall, *commutare poenam*, to change the punishment, to let offenders buy out a shame of publique disgrace with some pecuniary mulct to be employed *in pios usus*, in religious uses. If in caules capitall there have beene *Communitatio pena*, change of punishment, and that the purse hath saved the life, yet that is but the price of intercession. But the Kings pardon onely saveth life. It is so in the state of our soules: sinne is a capitall fault, and the wages of it death, and no way of escape from this just judgement, but by Gods gracious and free pardon. We cannot purchase a mediation at any rate to avails us without true and untained repentance, and then we have but one Mediatour to the Father, and he must purchase our pardon with his blood: he must be wounded for our transgressions, and we must be healed by his stripes, and hee must dye for us, that we may live in and by him.

Let Papists seeke heaven by their righteounesse at their owne perill. For my selfe, I am so farre from trusting to any merits of our owne workes, that I dare resolve, that if the salvation of all mankind had beene put to the plunge that *Sodom* was at, with the other Cities, to finde none
right-

righteous, from *Adam* to the last man that shall stand upon the earth; all mankind must have perished for want of tenn such. I dare adventure further in resolution, that if the bringing one good worke before God, done in all the generations of men, performed without any taint or taint of sinne, might save all mankind: I except none but Iesus Christ. I doe beleve that he that searched *Ierusalem*, with candle and lanterne, even his seven eyes which runne to and fro through the whole earth, cannot finde out one such good and perfect worke: the caske distasteth the liquor: who is he that doth good and sinneth not? who doth good and sinneth not in the very good he hath done? To make a worke perfectly holy is one thing, to make it meritorious is another. If no good work we doe can come from us holy, it is not possible it should aske wages. Our corruption of nature sprinkles every word, worke, and thought of ours, with some graines more or lesse of our old *Adam*: for as we consist of flesh and spirit, ever conflicting, there is of both in all we are or have: it cannot bee otherwise, for the imaginations of the thoughts of our heart are onely evill continually, and from that nest these birds doe flye, Adultery, Fornication, Strife, &c. But if wee could doe any worke holy and pure from blame, yet there goeth more to it then holinesse, to make it meritorious.

1 It is required that we be able to doe it of our selves, for no thanks to us for any good we doe, if he lend us the faculties and abilities of doing it.

2 It is required, that hee which deserveth, should doe something for the benefit of him of whom he deserveth: but our well-doing extendeth not to God.

3 It is required, that hee which meriteth, doe his good worke out of his owne free will, *ex mero motu, non ex debito*, meerely by his owne mooving, not as of due debt. For what we doe of duty, we pay, we doe not give.

4 It is required that the reward bee proportionable to the worke, for else whatsoever is more, is gift, not wages. They that wrought all day, deserved their penny, they
that:

that came late had more gift then wages; eternall life is too much reward for any service wee doe. This putteth workes of supererogation quite out of countenance: to name them is to shame them. *Micah 6. 6.* Wherewithall shall I come before the Lord? burnt offerings, Calves of a yeare old? Will the Lord bee pleased with thousands of rammes, or with tenne thousand rivers of oyle? Shall I give my first borne for my transgressions, the fruit of my body for the sinne of my soule? Hee hath shewed thee &c. To doe justly, to love mercy, to walke humbly before thy God. The way of repentance and crying God mercy, is the way of humilitty: we cannot pay our debt, we cannot buy out our fault, we have nothing to give: our plea is, *misere-re*, have mercy: we can finde no way out of our sinnes, but by Gods gracious and free pardon. This is not so easie a favour obtained, as many thinke, for suppose the pardon were obtained and sealed for, God have mercy, yet there is no moment of our life in which we doe not forfeit it, and therefore we must renew it continually. When you pray, say, *Pater noster dimitte nobis*, Our Father, forgive us, and *semper orate*, pray alwayes, Be sure to renew your pardon by repentance and prayer continually, especially at such times when we come to the house of God, to the Table of God: now wash us thoroughly O Lord, now O Lord have mercy upon us: now purge us with hysope, *now hide thy face from our sinnes, and blot out all our iniquities*: Now make us heare joy and gladnesse, which thou impartest to us in the Sacrament of thy sons passion. Our Church service is holily accommodated to this: for we beginne at the words wherein God maketh us heare of joy: and we humble our selves to God in a contrite deploration of our sins: O Lord heare us from heaven, and when thou hearest, shew mercy.



VERSE 10.

Create in me a cleane heart O God, and renew a right spirit within me.

4.



E prayeth for newnesse of life. Here also he doubleth his petition, and changeth the phrase.

1 For his heart, the seat of his affections.

2 For the holy Ghost, to sanctifie

him throughout in his body, soule, and minde.

In the first observe,

1 His suit is for the heart.

2 He desireth that cleane.

3 He wisheth it so by creation.

In the second,

1 His suit is for the spirit.

2 He would have that right.

3 He would have it by renovation.

1 For the heart, there breed adulteries, murthers, and all other sinnes, as Christ hath taught us, and that was the nest of all his sinnes. The message of God by *Nathan* descended into the secrets of his heart, there he hid the word: he saith before, Thou requirest truth in the inward parts: he found his heart no fit habitation for truth, as it was. It is our chiefest care to looke to the heart, because Christ asketh that of us for himselfe, *My sonne give me thy heart.*

The Church of the Iewes in tender care for the Church of the Gentiles complaineth: We have a little sister, and she

(ant. 8. 8.)

Q

hath

bath no breasts: what shall we doe for our sister in the day when she shall be spoken for? that is, how shall wee doe for her, when Christ shall bespeake her for a Spoule for himselfe?

That should be our care, every one for his heart; wee have a foule and uncleane heart: what shall we doe for it, or how shall we answer when Christ saith, *My sonne give me thy heart*? Our care therefore must be for it, to prepare it so, that we may neither be ashamed, nor afraid, when Christ calleth for it to present him with it. Here *Salomon* adviseth well: Keep thy heart above all keeping, for out of it are the issues of life. This heart of ours hath many enemies, *etia domestici ejus inimici ejus*, the enemies be homebred. *Job* amongst many other aberrations of men, whereof he acquitteth himselfe, saith, *if mine heart walked after mine eyes* for when our eyes behold beauty as *David* did to lust. we lose our heart by it: *Dinah* is deflowred, if shee god. If our heart walk after our care, we may entertain wanton & lascivious words, which corrupt good manners, calumnious and slanderous reports, which deprave our neighbours: detestious and satanicall invectives which hurt their good name: prophane and blasphemous words which dishonour the name of God. If our heart walke after our taste, wee may defile our bodies and soules with surtetting and drunkenesse, to the distemper of our bodies, the corruption of our soules, the displeasing of God, the defiling of our consciences, the abuse of Gods good creatures unthankfully, and the corrupting of others by our evill example. So when Christ shall say to thee, *My sonne give me thy heart*, thou hast no heart to give him: for whoredome, wine, and new wine, take away the heart. It is good for us to take into our consideration, what is good, and what the Lord requireth of us. We see the fruit of it in *David*, for having before considered that God requireth truth in the inward part, he now becomes carefull of his inward parts, and is an humble suter to God for his heart: they that meditate not on these things, lose their hearts.

2 He desireth a cleane heart: so he interpreteth his former petitions: wash me, cleanse me, purge me with hyssop, me, that is, my heart; there is a deepe staine in it of originall sinne, there is a foule issue from thence of all other sins: these make the conscience sicke of an infectious leprosie, even to the second death: these make our words and workes, and our whole conversation noxious to our brethren, obnoxious to the wrath of God. The purging of the heart is the cleansing of the whole man, for out of the abundance of the heart the tongue speaketh, the ear heareth, the eye seeth, the foot walketh. The heart ruleth and guideth all the rest of the man: if the fountaine be cleare, the streames that flow thence will bee pure, and the waters sweet: else they will be like the waters of *Marah*, bitter waters.

Saint *Augustine* wonders at the folly of man, he desireth every thing for himselfe good, and of the best: he loves cleane cloathing upon him, he loves cleane feeding, cleane lodging, he is next to a bruite beast that is a sloven, and yet few desire to have cleane hearts. Cleane garners for your graine, cleane warehouses for your commodities are desired. Your heart is the granary for the pure seed of the word, the warehouse for the rich commodity of Gods spirituall favours and graces: if that be nastie and noysome, stenchd with our abominable sinnes, tenanted by uncleane spirits, *Non est locus in diversis*, there is no roome in the Inne. Though the Saviour of the world was borne in a Stable for want of a fitter roome, his good spirit will not house it selfe in hearts that like Stables are fitter for bruite beasts, than for the Sonne of God to be entertained there. *Beati mundi corde*, blessed are the pure in heart, saith Christ: & S. *Gr.* upon that saith, *Si illud qui ab omni peccato mundus est, in cordis nostri hospitio habere volumus, oportet primo ut cor ab omni vitiorum sorde purgemur*; If we will have him in the Inne of our hearts, which is pure from all sinne, wee must first purge our hearts from the foulness of vices. Our bodies be the temples of the holy Ghost, our hearts the Chancell

Psal. 15. 3, 4.

of the Church: the *Sanctum Sanctorum*, where the Arke of God is to be placed, and where God should sit betweene the Cherubins: He that defileth the house of God, him will God destroy. *David* asketh the question, who shall ascend to the hill of the Lord, and who shall stand in his holy place? he answereth, He that hath cleane hands, and a pure heart; for no uncleane thing shall bee admitted to enter that holy place. They that thinke well of this, as much as they desire salvation with God in heaven, so much will they strive with God by prayers to obtaine of him a cleane heart, and an unstumbling conscience.

3 He desireth this of God by way of creation: *crea in me, create in me.*

Ezech. 36. 19.

Jer. 10. 23.

1 He desireth this of God, for hee onely is the purger of hearts, who is the creator of them: he takes it upon himselfe, I will save you from all your uncleannesses: we must goe out of our selves for this, for so *Jeremie* confesseth, O Lord I know that the way of man is not in himselfe: it is not in man that walketh to direct his steppes: therefore helpe O God, as before, doe thou wash and cleanse, and purge me with thy hysope, and I shall be cleane: if wee be of his washing, we shall be whiter than snow.

Ezech. 36. 26.

2 He requesteth this by way of creation: to create is to make something of nothing. Our hearts are so foule and corrupt, that there is no repairing of them, we must have new ones made of purpose to serve God with; which God in wisdom knowing, and in mercy pitying, saith: A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

1. Thim. 5. 23.

2 Petition.
1 He desireth of God his spirit: this is the spirit of sanctification. This Saint *Paul* prayed for the Thessalonians, And the very God of peace sanctifie you wholly or throughout. The spirit of naturall life doth animate the body, and maketh it fit for actions of life. The spirit of God doth quicken us to actions, thoughts, and words, which be-
long

long to holy life. We are by nature dead in trespasses & sins: it is the good spirit of God by which we are new borne, and without this we are the children of death; for except ye be borne againe of water and the holy Ghost, ye cannot enter into the kingdome of heaven: he that is so borne of this spirit, hath a seed remaining in him.

2 He desireth a right spirit, the margent of the K. B. doth more naturally expresse the originall, calling it, a constant spirit. For *David* had received the good spirit of God, which so enlightened his understanding, and so sanctified his affections, and governed his whole conversation, that he was a man after the heart of God. But when he embraced that mischievous temptation, which carried him away from the Word and Commandement of God, and opened his eare to the perswasions of flesh and bloud: then that good spirit forsooke him for a time, and hee lay like a dead man, insensible of his fault, of his danger, Therefore now returning to God by repentance, he petitioneth God for a constant spirit that may abide ever with him to guide him, that he may never fall againe; *for they that are led by the spirit of God, are the sonnes of God,* therefore *David* petitioneth God here for a constant spirit, such as may give him wisdom to resent a temptation, and holinesse to hate it, faith to resist, and fortitude to overcome it.

3 He desireth it by way of renovation: the Apostles counsell is, but be you transformed by the renewing of *Rem. 12.2.* your minde. Little or no externall difference doth appeare for the time betweene one elect and a reprobate, *David* being guilty to himselfe of this desertion, desireth the stirring up of the gift of the holy Ghost, and renewing of the power thereof within him: *Vide ordinem: primo cor mundum, secundo spiritum rectum requirit; prius enim omnis a corde visiorum feditas eliminanda est, ut omne quod agitur, aut dicitur, ex pura intentionis origine emanet: consider the order: first, he desireth a cleane heart: secondly, a right spirit. For first the foulennesse of sinne is to be taken from*

the heart, that whatsoever is done or spoken, may flow from the fountaine of a pure intention: for the holy Ghost will not dwell in an uncleane heart, but when wee have purged our consciences from dead workes, he saith, *Here will I dwell for ever, for I have a delight herein.*

There be two faculties in the soule of man, first understanding; secondly, will. The understanding in a regenerate man may be darkened for a time, and he falling into sinne, may be beside himselfe, for sinne is a kinde of madness, the worst kinde. It is said of the prodigall in his great famine, *reversus ad se*, returning to himselfe, he said, *the ad patrem meum*, I will goe to my Father. The will may be corrupted by a strong temptation, and so way made for the perpetration of sinne. Sometimes the understanding breakes forth like lightening, and discerneth the fault to convince the will of sinne. This wee call the conscience, which is awaked of purpose to detect and chide our sinfull aberrations. But when God hath sufficiently expressed to us our weakenesse, and prone disposition to evill, and his owne long suffering and patience, he stirreth up his gift in us, or in Saint Pauls phrased, he revealeth Iesus Christ in us, and this we call renewing of the spirit; this cleareth our understanding, and reformeth our will, and mends all. The petitions of David for holinesse of life, thus opened:

1 We observe the manner how David desireth to be repaired, being by sinne so ruined.

1 In his understanding, *in the hidden part thou shalt make me to know wisdom*, for repentance must beginne in *intellectu recto*, in the understanding rightly informed: this is our light, and if we walke without this, wee know not whither we goe.

The haughty policy of Rome to keepe her children darke, doth hinder both the finding of the good way, and the going on in it: so our ingression and progression both hindered, we seek heaven darkelings. God hath sent wisdom abroad to utter her voyce, to call an audience, to instruct men in the waies of life, to escape the pathes of death

death. *Christ is made to us of Gods wisdom.*

2 He desireth of God the pardon of his finnes, which is no other but justification before him. This is the washing and purging, and blotting out of iniquities by him desired. for wisdom to know our finnes without justification by faith, which apprehendeth the pardon of them, were the broad way to despaire; but being justified by faith, we have peace with God, and peace also in our owne consciences. Christ is made unto us justification. *David* leaves not here, but,

3 He desireth in this text the spirit of sanctification, by which he may be renewed to holinesse, to all pleasing of God. And this is Christ also made to us, for whom God justifieth, them he sanctifieth. Some have confounded these two graces of justification and sanctification, and so commedled them, as if they were all one and the same grace. For the clearing whereof, and to declare the difference betwene them, understand,

1 We are sinners, and by faith in Christ we are justified, and so the debt of our sinne discharged: this is by the inherent righteousness of Christ imputed to us, and it is the proper worke of the second person.

2 By the holy Ghost applying this righteousness to us, we are sanctified to newnesse of life. The first saveth us from hell, the second seasoneth us for heaven. *David* therefore addeth this suit for sanctification, that being cleansed thoroughly from sinne, he may become a new creature. I may abridge all our learning in the schoole of Christ to this one lesson, and comprehend *totum hominis*, the whole of man, in this short compend of dutie, as the Apostle doth. Circumcision profiteth nothing, uncircumcision hindereth nothing, all that God requireth of us, is, that wee be new creatures, leaving off and laying aside the old man, and renewed in *spiritu mentis*, in the spirit of our mindes: wee are never complete penitents till we have this spirit of sanctification in some measure. It is the hardest worke that is accomplished in us, because our naturall corruption and the mani-

manifold temptations amongst which we live, and the sensuall delight which we take in sinne, doe sow our hearts all over with tares, and leave no roome for better seed. To root out these is one labour, to prosemiate grace is another: yet we neglect the labour of our sanctification, as if it were a worke which we could doe at a very short warning, and too many doe leave it to their death beds. And another impediment is, that many upon some good motions of the spirit, some flashes of piety and scintillations of zeale doe overweene their possession of this spirit. Me thinks if they did examine their hearts by this text, here is enough in it to reveale any man to himselfe, and so tell him *si habeat hunc spiritum*, if he hath this spirit.

1 Let him examine his heart and spirit within him, to see if there be truth there & wisdom: for many faire seemings and outsidcs of godlinesse are put on, whereby we deceive others, and flatter our selves, quite out of the way of salvation, therefore try if all be sound and sincere within.

2 Let him enquire of this heart, *si cor novum*, if it be a new heart; we may soone know that, *si canticum novum*, *si novitas vite*, if there be a new song, if newnesse of life. It is not a new dressing and trimming up of the old heart in a new fashion that will serve, it must be all new, and that may be discerned in our thoughts, in our words, in our workes, and wayes: for if we abhorre and forsake our former sinnes, and embrace better courses, this makes faich of a good change.

3 If it be a constant spirit that holdeth out to the end cheerefully and unweariedly, we may conclude comfortably, that our old heart is gone, and we have a new in place thereof.



V E R S E II.

Cast me not away from thy presence, and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation, and uphold me with thy free spirit.

13 Then will I teach transgressors thy wayes, and sinners shall be converted unto thee.

5. Ere he petitioneth for a constant course of Gods favour for hereafter: wherein



1. *Deprecatur*, he prays against, v. 11

2. *Supplicat*, prays for, Verse 12.

3. *Promittit*, promisseth, Verse 13.

1. *Deprecatur*, prays against, 2.

1 Gods casting him away from his presence.

2 Gods taking his holy spirit, &c.

1 *Cast me not away from thy presence.*

Our sinnes deserve that God should deny us to come before him: for why should the children of darkenesse presse to the light, or the children of death to him in whose presence is life? Our first Parents loone found how unfit they were for the presence of God, and therefore so soone as they had sinned, of their owne accord they fled from the presence of God, and hid themselves. When *Cain* had done that murder upon *Abel* his brother, it was Gods just punishment, a fugitive and a vagabond shalt thou be. And he was sensible of it: Behold, thou hast driven me out this day from the face of the earth, and from thy face shall I be hid. And *Cain* went out from the presence of the Lord. The foolish shall not stand in thy sight. This is *ex-Verse 16. Psal. 55.*

Exod. 10. 18.

communicatio major, the greater excommunication. When *Pharaoh* was exasperate against *Moses*, he said, Get thee from me, take heed to thy selfe, see my face no more. When *David* heard how *Absolon* had slaine *Amnon*, hee was moved like a father for the death of a sonne, more, that hee suffered that griefe from a sonne: yet when the strong fit was off, he could not but returne to his fatherly affection to *Absolon*: yet neither his owne naturall inclination, or the perswasions of *Ioad* by the woman of *Tekab*, did yet readmit him to the Kings presence. The King said, let him returne to his house, and let him not see my face. Much more sorrowfull is the punishment of exile from the face of God: for *David* preferreth the presence of God before all other good whatsoever.

2 Sam. 14. 24.

Psal. 4. 6.

Luke 2. 32.

Exod. 33. 14.

Ips. 63. 9.

Many say, who will shew us any good? Lord lift thou up the light of thy countenance upon us. Christ is the light of Gods countenance: a light to lighten the Gentiles. God to *Moses*, My presence shall goe with thee, and I will give thee rest. Christ is called the Angell of his face. So *David* prayeth, that Christ may not faile him, and that he would not in respect of his sinnes deprive him of the comfort of his Redecmer. Saint *Gregory* saith, he prayeth here against *Cains* sinne of despaire, for, *A facie dei projicitur cui poenitentia post peccatum negatur*, Hee is cast from the sight of God, to whom hope of pardon after sinne committed is denied. *Augustine* hath a good note here, *primo dixit, averte faciem a peccatis meis*, first he said, turne thy face from my sinnes: but here, *ne projicias me a facie tua: Cuius faciem times, ejus faciem invocat*. Cast me not from thy face: whose face he feares, his face he desires to see. It was *Abrahams* prayer, O that *Ismael* might live in thy face, or before thee: he would aske no more of him.

Gen. 17. 18.

Psal. 27. 15.

They that walke uprightly and conscionably before God, are not, cannot be ashamed to behold his face. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

I Here, in the righteousness of Christ, I shall see thee; but

but hereafter I shall fully enjoy thee, when after I have borne the image of the earthy, I shall beare the image of the heavenly.

2 Take not thy holy spirit from me. Christ calleth this spirit a Comforter: *David* had need of him now in distresse, because of his sinnes. This spirit he promised, a guide to leade us in the way of all truth. *David* had need of him, for seeing God loveth truth in the inward parts, and hee had gone in false waies, he needeth this guide to guide his feet in the wayes of peace. When *David* hearkened to the voyce of temptation, and his eye did walke after his heart, then did God withdraw his spirit from him, and left him to goe alone. He findeth the want of that faithfull guide of his waies, and prayeth, *O take not thy holy spirit from mee.* *David* had a double portion of Gods holy spirit: for hee had,

1 The spirit of holinesse to direct and guide his life and conversation as a private man, and by that hee became a man after Gods owne heart.

2 He had the spirit in plentiful measure, in regard of his office and place, and that also was double; for,

1 *Inveni Davidem servum meum: oleo sancto meo unxi eum,* I have found *David* my servant, with my holy oyle have I annoynted him: he had not onely *Samuels* externall unction, but God gave him a spirit fit for a King, to goe in and out before his people. Else how could the youngest sonne of *Isbah*, bred abroad in the field, and taken from following the ewes great with lambe, have beene fit to have come from managing a sheepe-hooke amongst his fathers cattell, to have managed a Scepter in Israell, the Lords inheritance? And wee have example hereof in *Saul* his predecessor, of whom we read, that when hee parted from *Samuel*, who annointed him King, God gave him another heart: for so *Samuel* had told him, that the spirit of the Lord should come upon him, and hee should be turned into another man. Hee that called him to be a King, accommodated him for government,

1 Sam. 10. 9.

ant v. 6.

2 Sam. 16. 13.

Thus did God also deale with *David*, Then *Sammuel* took an horne of oyle, and annointed him in the middest of his brethren, and the spirit of the Lord came upon *David* from that day forward. So that he not onely was sanctified in further measure as a private man, but was indued with heroicall graces fit for a Prince. And it is said, after this, that,

1 He walked wisely.

2 He governed prudently.

1 Sam. 16. 14.

2 *David* was a Prophet also of the Lord, herein not inferior to *Saul*, for it is said of him that he prophesied, and it was a wonder: *Eritam Saul inter Prophetas*? Is *Saul* also amongst the Prophets? *David* is called the sweet singer of *Israell*, and we have many of his holy Psalmes, whereof the Church of God maketh singulare use. No question but the sinne of *David* had much weakened the power of the holy spirit in him all these waies, and he seemed now to himselfe as a man divested of these graces in such sort, as was grievous to him: besides, he had the fearefull example of *Saul* his predecessor, of whom it is said: But the spirit of the Lord departed from *Saul*, and an evill spirit from the Lord troubled him. Now charged with the conscience of his sinne, and peradventure comparing his sinne with *Sauls*, he feared the like punishment: *Saul* departed from the word of the Lord in sparing the life of an enemy: *David* in taking away the life of a friend. Had he not cause to feare at least an equality in his punishment, whom he had exceeded in his sinne? no question but God giveth his graces with his holy callings, and we hazard the withdrawing of them from us, when we embrace sinne. Wee finde examples too frequent in all sorts of men, that they doe lose by their falling into sinne, the graces of God, which commonly doe follow their lawfull callings. When Kings leave good countell, and embrace enemies of their state, to the grievance and vexation of the Common-wealth, or when they turne sensuall and attend onely their loose delights, God taketh from them the spirit of government. When Ministers study nothing but riches or honour, or follow

follow pleasures, God taketh from them the spirit of prophetic.

In ordinary mechanickall and manuell professions, many excellently able in their way, perish and drowne their abilities in idlenesse, in gaming, in drinking, &c. Yet when any of these come againe to themselves, and refrain e these evill courses, the spirit of God returneth againe to them, and they doe well.

Saul had many graces of the spirit, but the maine hee wanted, and the other he lost : and that example putteth *David* into this suite, *Spiritus sanctum tuum ne auferas*, take not thy holy spirit from me.



VERSE 12.

2. **S**upplicat, he prayeth for : herein also hee is double, and desireth two things: first, restitution : secondly, confirmation.

1 His restauration.

Restore to me the joy of thy salvation: he meaneth that inward spirituall joy which before he had in the faith of his salvation. For having fallen so foully, and thereby deserved to ill at the hands of God, hee was jealous of himselfe that he had lost the favour of God, and the salvation of his soule. The word in the originall hath *Iesus* in it, *The joy of thy Iesus* : for he beleevved that Iesus the Saviour should come of his seed. That was joy to him, and his sinne did shake his faith therein : *ne Deus ei offens-* *Grig.*
sus subtraheret quod pacatus promiserat, formidavit, hee feared lest God offended should withdraw that which being pleased, he had promised, So before him, Saint *Angu-*

fine understood David: Redde exultationem. salutaris tui, i. Christi: quis enim sine illo sanari potuit? nam in principio erat verbum: tempora variata sunt, non fides: restore the joy of thy salvation, that is, of Christ. For who can bee saved without him? the times are changed, not faith. Our observations from hence are,

1 Note.

Ysa. 4. 7.

1 That *David's* joy was in making sure of his salvation: he had now made experience of a carnall and sensuall joy, he findeth it loathsome and defiling, and the end bitterness, therefore he returnes to the pursuit of that joy. So in a better minde the Church said, I will goe and returne to my first love, for then it was better with me than now. The truth is, there is no such joy here as in the favour of our God, and the faith of our salvation with him. *David* once said, *Then hast put gladnesse in my heart more then in the time that their corne and wine, and oyle increased.* This is our *summum bonum*, our chiefe good, and upon our deathbeds we hearken to them that speake comforts to us of our salvation, when we must part with all here. But the Apostle would have it the maine care and businesse of our whole life, to worke out our salvation with feare, and to make our election sure. As the Sea-man regardeth to the businesse within boord, as alwaies observing the way of his ship, and also looking to his Chart and Compasse for the accomplishing of his voyage.

In the comforts and joyes of life in things temporall, we ever hope that to morrow will be better than to day, and when that comes, we fall short still. *Deterior semper posterior dies*, seldome comes a better. But for the joy of our salvation, the more we taste of it, the more we thirst after it, and as we grow in grace, we increase in spirituall joy; and as our tast, so our desire of eternall life doth increase, that we thinke long till we appeare before our God in *Sion*.

2 Note.

2 Sinne depriveth us of this joy: for when our conscience accuseth us of having done that which displeaseth our God, how can we hope that he who is not the God of our obedience,

dience, should be the God of our salvation? Sinne is a thing so hatefull to God, that his soule abhorreth it. *Adam* the first sinner hid himselfe: *Caine* beleeveth himselfe banisht from the presence of the Lord. The spirit of God departed from *Saul*: sinne turneth our prayers into it selfe: If I regard wickednesse in my heart, *Dominus non exaudiet me*, the Lord will not heare me: sinne turnes our praises of God into the sacrifice of fooles. There can be no peace to the sinner: so long as we continue in a state of sinne without searce of Gods gracious pardon, wee are in the deepe pit: if we then despaire, the pit shutteth its mouth upon us: if yet we hope, there is no health in our bones because of our sinne, till God hath sealed our pardon, and that his spirit doe witnesse with ours, that wee are in his favour. Doe not our owne corruptions, and the evill counsels of the ungodly, and the temptations of Sathan, worke strongly upon us, when they prevaile against the joy of our salvation? We undervalue that joy very basely, when we change it for any other that holds out in number, weight, and measure: that filleth the measure full, and presseth it downe, and maketh it runne over. *Dic anima mea, salus tua sum*, say to my soule, I am thy salvation: let mee have thy word for that, and then as Saint *Augustine* saith, *hic ure, hic seca*, here burne, here cut me: we shall not feare them that kill the body: for if wee had all the joyes of the world, we could hold them but during this life, this joy survives our death. Satiety of other joyes breeds surter: of this, thirst: *beati qui esuriunt, &c.* blessed are they that hunger, &c.

Whereas *David* desireth to be restored to this joy, we see our evill condition, we cannot tell when we be well: when we have joy, the best and truest joy that can be, we part with it for vanitie of vanities, and when we feele the want of it we complaine. It is the weakenesse of our judgement, we cannot value good things so priceably in the possession of them, as in the subduction. *Carendo magis quam fruendo*, by wanting, more then enjoying, is an old rule

3 Note.

rule of our imperfect reason. Godlinesse should ever be joy-
ned with contentednesse, and our desires should be limi-
ted to our enjoyings, when wee affect any thing beyond
Gods allowance, we are often abated in the allowance:
and our vast and unlawfull desires are corrected by with-
drawing from us the good that we possesse. When proven-
der pricketh us, the way to checke our wantonnesse is, to
set us a while at a leane manger, and to take from us the
good which we cannot tell well how to value at the true
price. It was the sinne first of the Angels, then of man,
they kept not their first estate, neither were content with
the joy of their creation. The Angels affected to be like
God in omnipotencie, and became divels. Man affected to
be like God in his omniscience, and turned sinner: they
lost heaven by it, he Paradise. When they bethought them-
selves, it is no question but they would have beene both
glad to have beene where they were, and would then have
been content with it.

I remember *Iob* in his extreame affliction, remembring
times past, and complaining in the bitternesse of his en-
grieved soule. O that I were as in moneths past, in the
daies when God preserved me. When his candle shined
upon my head, and when by his light I walked through
darkenesse: When I washed my steppes with butter, and
the rocke poured me out rivers of water. It were great
wisdomē in us to know when we are well, and keepe
us so.

Iob 29.

2

3

6

4 *Note.*

4 This petition putteth us in comfort, that though by
our folly wee have provoked God to take away our joy
from us in his just judgement, yet it is not so lost, but there
is hope left of restoring it againe to us, for else *David*s suit
were cold. And truly God is so full of compassion, so free
from passion, so open handed to give, so loth to take away,
so ready to forgive, and so easily perswaded to restore what
we have forfeited into his hands by our sinne, that wee
may comfort our soules with hope even when our joy is
gone, that he will not continue long in his anger, but will
returne

returne to us and visite us with his favour. That is it which maketh the diuels so spightfull and malicious to man, so rebellious to God, they have no hope nor meanes left to restore them to the joy that they have lost, because they being in fulnesse of grace and intellectuall light, did corrupt themselves, and were their owne tempters. But man being overtaken with the surprize of a sudden temptation; when being good he suspected no evill, fell from the obedience, but not from the pittie of God: he fell from the possession, but not from the restitution of his joy.

The time of our life is called *spatium penitendi*, a season for us to worke our repaire. A lamentable change it is that sinne hath wrought in us, that man created in the image of God in holinesse and righteousnesse, should now spend all the dayes of his appointed time here, in recovering some measure of that joy of his creation, and when he hath attained to it in some degree, may lose it by sinne, and be to beginne againe. The way to recover it is here opened in this example, repentance, faith and prayer: Repentance to remove sinne, faith to apprehend mercy and grace, prayer to obtaine these of God, and to sanctifie them to us. In this way *David* sought the recovery of the joy of his salvation.

2 His suit is for confirmation, *Uphold mee with thy free spirit*: some reade *spiritu principali*, with thy chiefe spirit; as desiring a full measure of the holy Ghost: so the Apostle biddeth us to desire the best gifts of all, for wee shall have need of them all against our owne corruptions, and the manifold temptations of Sathan. But the Prophets phrase of a free spirit doth well expresse the holy Ghost, which hee desireth: for Christ calleth him the spirit of truth, and promisseth that he shall leade us into all truth. And he saith, The truth shall make you free. *David* had lived in the chaines and bonds of iniquity a long time, and his repentance had recovered him againe to liberty: and now he desireth to be confirmed and established in that liberty. Christ directeth our prayers so: for after *dimitte nobis*, for-

Iob. 14. 17.

Iob. 8. 31.

give us, we pray, *no inducer*, leade us not: which is for confirmation, that we doe no more so. Such is the corruption of our nature, that we have cause to feare our selves for all finnes. For what sinne hath any man committed, but wee may fall into the like? seeing our originall corruption yet remaining in us, is the seed of all sinne, and our naturall impotencie to all good, disableth us to resist, and the perpetuall watch that our enemy doth keepe upon us to take advantage of us, doth facilitate his temptations to our hurt. And we see great examples of men falling into finnes, which their hearts have abhorred to thinke of, being by surprize overtaken: as adulterie, murder, theft, and such like, opportunity the pandor of sinne inviting thereto. And what sinne have we ever committed and bewailed, and repented, but we may relapse into the same, and double the transgression and the anger of God thereby?

This perition of *David* doth declare that wee have no strength of our selves either to abstaine from new finnes, or to keepe us from relapse into our former finnes. without the holy Ghost: whose office is,

1 To shew us the right way, and to put us into it.

2 To underprop and support us in the same that we fall not. For from our naturall propension to evil, proceedeth an easie sequence of our owne corrupt inclinations, and a ready harkening to Sathans subtiler temptations, against which we need corroboration from the spirit of God. Amongst all the finnes that defile our conscience, and corrupt our manners, and displease God, and hazard our soules, those are most dangerous, which bring with them the most sensuall delight, for these have a sweetnesse and lusciousnesse which maketh them for the time very tastfull and delectable, and when the bitterness of repentance is over, Sathan will renew to us the remembrance of the pleasure that we had in them, and thereby re-engage us often in the fresh pursuit of them. We are as little children that cannot goe alone, wee need a stronger arme to carry us, a loving bosome to hugge us, a steady hand to support

port us. In all these things our God relieveth us.

1 For the arme of God, that shored us up: so hee promised *David*, with whom my hand shall be established: mine arme also shall strengthen him. *Psal. 89. 22.*

2 God said to *Moses* of his *Israel*, Carry them in thy bosome as a nursing father carrieth a sucking childe, unto the land that God sware to give their fathers. *Moses* was but a figure and type of a greater and more tender shepherd, of whom *Isay* prophesied, saying: He shall feed his stocke like a shepherd: he shall gather the Lambes with his arme, he shall carry them in his bosome, and shall gently lead those that are with yong. *Numb. 11. 12. Is. 40. 11.*

3 I taught *Ephraim* also to goe, leading them by the armes. *Hos. 11. 3.*

Thus the grace of corroboration is described, by which we are not left to our selves, but supported in our waies: therefore *David* saith, By thee have I bene holden up from the wombe, and resolveth to trust to that supportation. I will goe in the strength of the Lord God. Wee have many great examples in the best of Gods servants, of falling into great sinnes, *Adam* and *Eve*, *Noah*, *Abraham*, *Luz*, *Isaack*, *Jacob*, *David*, *Salomon*, *Sampson*, *Peter*, &c. This feare shaketh *David* so that he craveth ayde of the good spirit for corroboration. This is a singular marke of a just man; so *David* describeth him: he guideth his waies by discretion: Surely he shall not be moved for ever; his hart is fixed, trusting in the Lord, his heart is established. We see here, that the grace of repentance, whereby we forsake sinne, and turne to God, and put our selves into the way of a new life, will not serve, unlesse the grace of confirmation doe establish us, and keepe us from evill. *Psal. 71. 6. Ps. 112. 5, 6, 7, 8.*

We are the Lords husbandry, there is no end of that kinde of worke in the culture of ground: there must bee breaking up of our fallow grounds, stirring and ploughing till it be fit for seed. There must be sowing & harrowing, to cover the seed. There must be weeding of it, and watering from heaven, then an harvest: then begin againe, else,

*Grandis sapor quibus mandavimus bordei sulcis :
Infelix lolium, & steriles dominantur avena.*

Often the furrowes where we sow good seeds,
Are overgrowne with cockle, darnell, weeds.

In the story of the widow that was so much in debt, and her exactions creditours demanded her two sonnes for bondmen in satisfaction of the debt; we reade that shee made her moane to *Elisba*, he finding nothing in her house valuable, but a small pot of oyle, bade her borrow empty vessels, and poure out, and sell the oyle, and pay the debt, and said, Live thou and thy children of the rest. The Prophets care extended beyond the paiment of the debt to her maintenance.

In this miracle of Gods mercie, here is a lively representation of his love to his elect. For our sinnes doe make us debtors, the justice of God is the creditour, the graces of Gods spirit are the oyle, he giveth of this plentifully to cleare the debt. That is not all, for this spirit which *David* here prayeth for, he giveth for our after-maintenance, that we grow not necessitous againe, and renew our debt. These two cares must not be parted, the care of repentance and of a constant good life. Christ joyned them together. *Ecce sanus factus es*, Behold, thou art made whole: and then, *noli amplius peccare*, sinne no more. The corruption of nature is such, even in the regenerate by the remaines of sinne, that as tinder, we are apt to take fire by the touch of the least sparke. How then shall we bee fenced against the fiery darts of sathan? The grace of the spirit to beare off these, and that which preserveth us from this fire is the shield of our faith, for that establisheth our heart, and moysteneth it so with the blood of Iesus Christ, that it cannot be apt to kindle suddenly. And that faith doth *David* here request of God, which is our best munitiion against these fiery assaults. To shew what need every one of us hath to make this petition to our God for his confirming spirit,

1. Let us see the miserable and unhappy condition of such as doe want this spirit.

2 The singular benefit of such as have obtained it.

1 Of the want, we may all complaine of it, for that want unheavened the Angels that kept not their first estate, and turned the best of Gods creatures into diuels and uncleane spirits, the rebell and profest opposites of God, and corrupters of man. This want unparadised our first Parents, and made them wofull spectacles of scorne, *Ecce homo factus est ut unus, &c.* Behold, the man is become like one of us. What wanted in these two creatures to consummate the glory of their creation, and to make their very making and happinesse, but this free spirit of God to confirme and establish them?

It may be a wonder in reason and in religion, why Almighty God did not accomplish his worke of creation by this addition of this spirit, to the prevention of that misery, that for want of it befell the creature, and to the preservation of his owne worke from that malignity which followed sinne. For hereby the creature became in it selfe corrupt and abominable, to the fellow creatures noxious, and to God himselfe peccant and offensive; all which had beene stayed by this one free spirit here desired. I remember in the plea of God for his own full care of his people, he urgeth that,

1 He chose a fruitfull hill.

2 He fenced it.

3 He gathered out the stones,

4 He planted it with the choicest Vine.

5 He built a Tower in *medio*, in the midst of it.

6 He set up a Wine-presse in it, and then he saith: And now O inhabitants of *Israel*, and men of *Judab*, judge I pray you betweene me and my Vineyard, what could have beene done more to my Vineyard that I have not done in it? may we not heare his like complaint of Angels and man? I created them in mine owne image, I gave the one the fruition of heaven, the other of Paradise: the Angels saw my face. Man was but a little lower than these Angels, crowned with glory and honour, invested in the

dominion of his sublimarie creatures, in the service of the very Angels and celestiall bodies. What could have beene done more to these Angels and to man that I have not done in them? may we not all answer, Yes Lord, thou mightest have given with these great favours, thy free spirit to confirme and establish us in that happinesse, and so we had beene alwaies as thou haddest made us.

Sol. I.

In answer to this quere, I could say, who knoweth the minde of the Lord! or who hath beene of his Councell? we may step too farre having our shooes on our feet, if we adventure to set our feet on holy ground: the secrets of Gods will must be adored, not searched: God is not accountable to his creatures for his purposes or his actions.

With men the rule holds, *qui iuste faciunt, his iusti sunt*, they that doe justly, are twise just: but with God it is so, that *fecit omnia bene*, he hath done all things well; and if he doe, or say, or decree, or will any thing, it is therefore just and good in high perfection, because he doth it. But you may take this for a put off, and yet goe away unsatisfied. Therefore seeing God calleth to the men of *Iudah*, and inhabitants of *Ierusalem*, to judge betweene him and his Vineyard: I thinke we may boldly sit upon this cause, and heare it indifferently. God pleaded, what could have beene done more? clearing himselfe from all defectiveness or failing on his part toward his creature. Man replyeth, one thing wanted, even this spirit that *David* here desired.

Sol. 2.

I answer for God against all the world, that that spirit was also given to Angels and to man. And to make them complete creatures, images of himselfe, he gave them free will to continue their own happy condition for their own good, or to forsake it to their ruine. They both by their owne fault forfeited their present estate, and by affecting more of the glory of God than hee had communicated them, lost that which they had, and so this good spirit did forsake them.

Quer.!

But it is repiyed, if they had this good spirit, why did it not confirme them in their estate that they might not fall?

I answer, man had not beene led by this spirit, but forced *Sol.* and necessitated, if this spirit had limited him, it had beene a spirit of compulsion, not of confirmation.

Man was not content with the state of his creation, the Angels were not content, they resisted, they grieved this spirit. The Angels therefore having sinned, never found a Mediatour to relieve them, because it is plaine that their trespasse was against the holy Ghost. For man, he had this spirit also, but he hearkened to the voyce of his wife against this spirit.

Let me adde also, that after the fall of man, Christ was promised. Where God giveth or offereth his Sonne, he offereth his spirit also, these are rendred to all universally. Grace is offered, Christ promised the Holy Ghost to teach, to leade, to comfort, to confirme: we have all the meanes of grace that may be, to put this talent to use, and we may charge our perdition upon our selves if we miscarry. For in the creation, when we were yet but in matter, *rudis indigestaque mæles*, unfashioned, formelesse: if God had made us crooked, lame, deformed, disproportioned, or any way ill featured, we had suffered no shame of it, for he made us, and not we our selves: *Thy hands have made mee and fashioned me.* But God doth not now worke upon us, as hee then did upon earth, a dead and senselesse element.

We haue vitall, animall, intellectuall parts and faculties, we doe know the want of this spirit; we know where it may be had: it is *spiritus Dei*, the spirit of God: we know how, *potestatis*, to them that aske shall be given: wee know how he must beayed, not grieved; and if we have it not, or be not confirmed, it is our fault. We see in the story of the Bible, and in continuall experience in others, and feele it in our selves, how many defections in us, and desertions of God doe follow the want of this confirming spirit to establish us. For what is it that maketh the often relapses into the same finnes, for which wee have so often cryed God mercy? The wanton against defiling his body after repentance, the drunkard like a dogge returning a-

gaine

again to his vomit, the covetous like a swine to his mire, forso bately and contemptibly are such relapses resembled by the spirit of God. Many whose consciences within them convince them, touched with the sword of Gods spirit, the word of God, and with the reproofe of their friends, and the shame of the world, are heartily sorry for these sinnes, and bewaile them with teares, and aske God forgiveness for them, and purpose and promise never to returne to them; yet for want of this spirit to confirm them, relapse and make their latter end worle than their beginning.

2 On the contrary, those who have this spirit, are prooffe against temptations: all the sinnes in example, all the evill counsels of the old world, cannot infect or corrupt *Noah*: all Sodom cannot taint *Lot*: *Josephs* Mistresse cannot allure *Joseph*. *Daniel* cannot be tempted to eate of the Kings delicacies: yet at some other time this spirit may leave even some of these to themselves, and then they shew by what strength they were kept from falling, and knowing their owne weakenesse, they doe more earnestly desire, as *David* here, *ne tollas spiritum*, take not away thy spirit; and *confirma me*, strengthen me. We see *David*s good example, praying to him that is able to keepe us, that wee fall not: and desiring him who hath begun a good worke in us, to perfect it to the end.

This spirit is oyle in our lampes, to keepe them light against the bridegroom commeth. It is a wedding garment to admit us guests to his bridall feast. They that truly and unfainedly repent, will more desire this spirit, for it is but halfe a repentance, *plangere commissa*, to bewaile sinnes committed, this accomplisheth it in keeping us, *no committamus plangenda*, that we commit not sinnes to be bewailed.



VERSE 13.

3. **P**romittit, he promiseth. Then will I teach transgressors thy wayes, and sinners shall be converted unto thee. This was Peters charge, *tu cum conversus fueris, confirma fratres*, when thou art converted, strengthen thy brethren.

In this verse, first, *promittit*, he promises: secondly, *prophetat*, he prophesies: or 1 *promittit Deo quid pro eo facturum est*, he promiseth to God what hee will doe for him: secondly, *promittit vicino quod ei*; he promises to his neighbour what he will doe for him: thirdly, *promittit sibi successum*; he promises successe to himselfe.

1 *Promittit Deo*, hee promises to God: David had done God wrong, to scandalize religion, and by his evill example to corrupt many: for great and eminent persons sinne infectiously, their iniquities are catching. He now promiseth that he will make amends to God in becoming a teacher to convert others to righteousness: *exemplo, consilio, autoritate regia, prophetica*, by example, counsell, authority royall, propheticall. For as we are accountable to God for such sinnes as are done in others by our occasion, so we doe owe God a dutie of endeavour to keepe others as neare him, and draw as many to him as we may.

2 *Promittit vicino*, he promiseth to his neighbour. He is sensible how farre his corrupt life hath extended to corrupt others, he oweth them an amends also, and promiseth himselfe a teacher of them. This is one of the fullest expressions of pious charity, that we can make one to another, to

communicate to each other the knowledge of salvation, and the way to it, and to put one another in that way, and to put them on with cheerefulnesse to runne in it.

3 *Promissit sibi*, he promisseth to himselfe. He is confident that he shall have good successe in this way and holy courle, and that sinners shall turne: for the example of repentance in so potent a King, cannot but worke strongly upon such as he shall undertake to teach.

Doctrine.

Our lesson from this example is insight: for when God hath wrought a good worke upon us in turning us from sinne to true repentance, it is our duty to labour the conversion of other sinners to God. A perfect convert is the best teacher of the wayes of God that can be, for he knowes these three things which will most move to conversion.

1. He knowes the foulness, the foolishness, the burthen and vexation of sinne; he hath seene the danger of it, and hath by wofull experience found how uncomfortable a thing it is to live in the displeasure of God, and to be deprived of the comfort of the holy Ghost. He feels how the conscience is oppressed with sinne, and how wee are made to remember all our evill wayes from the first sinne. We see all this in *David*, for the filthiness of his sinne, he doth earnestly desire to be washed, and washed cleane, washed with hysope, that he may be whiter than snow. For the burthen of sinne, it lay so heavy upon him, that he desireth to be made to heare of joy and gladness, for his sinne and the feare of Gods judgements had broken his bones. For the departure of God from him, he was so sensible of it, that he prayeth the spirit of God not to depart from him. For his former sinnes, they all lay upon his oppressed conscience, that he remembered them from his conception and birth: and he saw the danger of temptations, and therefore desireth the confirming spirit of God to keep him from falling into new, or relapsing into old sinnes.

2. A true Convert knoweth the bitterness of true repentance: he that hath kept an ill dyer, and thereby lost his health, and is put to it to sweate, to purge, to bleed, to abstaine

staine from all toothsome and pleasing cates, and is kept to a dyet, and enforced to live *medicé, miséré*, in physicke, in misery, for the time till his health be repaired: such a one will give warning to others, to abstaine from such things as hazard our health. He can tell how deare it doth cost the purse, how much it restraineth a mans liberty, what paines he suffereth in his body, how much his minde is disquieted in his bodily distemperatures, and all to repaire what some ill dyet hath corrupted in his body. So is it with the true Convert, he can relate the bitternesse of repentance, which is the soules physicke for sinne: there is nothing in the world so smarting and aking as true repentance is. In the generality of men, the most presume upon this remedy: they sinne on, and flatter themselves that a *miserere*, have mercy, at last, will set all to rights. It is true, that repentance doth amend all, it purgeth us, and restoreth us to the favour of God, but they consider not the bitternesse thereof: for the soules of the penitent are heavy within them, even to death, their eyes runne rivers of waters, their throats are hoarse with roring and crying for mercy, their teares are their drinke day and night, they have sighes and grones which cannot be exprest. The torrowes of hell, so *David* doth call them, doe compasse them round about: they call upon God, and he will not heare them: they doe seeke him, and he will not presently be found: like Mariners in a storme, their cunning is gone, they are at their wits end. Sometimes they cry, *quid feci?* what have I done? and remember all their sinnes; Sathan then comes in to helpe their memory, upbrayding them with those very sinnes to which he enticed them, with a *non est salus tibi in Deo tuo*, there is no safety for thee in thy God. God saith, but I will reprove thee, and set them in order before thee.

The word of God scourgeth us, that when wee heare it preached, and finde our owne sinnes detected and threatned, we thinke the Sermon intended against us. The contrary good life of others, walking in good wayes, re-

proveth us, and cryeth shame on us that we have not done as they doe, that we might have had peace. but especially our conscience within us is a thousand witnesses against us, and is a record written within and without, like *Ezekiels* scrowle, with lamentations, mourning, and woe: sometimes we cry like *Saint Peters* auditours, *quid faciemus?* what shall wee doe? or as *Iob*, *quid faciam tibi?* what shall I doe unto thee? hide our selves from God wee cannot, we cannot goe out of the reach of that right hand which findeth out all his enemies: excuse our selves we cannot, for who can answer God one for a thousand? his spirit searcheth hearts and reines, nothing is hid from the eye of his jealousie. He is wise to discern, holy to hate, just to punish. A soule thus anguished and embittered with remorse of sinne, is emblemed in *Promethew* his Vulture, ever feeding upon the heart: wretched man that I am, who shall deliver me?

Psal. 77. 3.

David hath many very excellent expreffures of penitentiall fits, which doe lively set forth the paine that true repentance doth put a man to: but one amongst the rest to my opinion doth render it in the height of bitterness, and makes it a *non ficut*, no such, *I remembred God, and was troubled*: for what refuge hath a sinner, but God, and what comfort can a sorrowfull soule have but in him? yet sinne is so contrary to him, that a guilty soule cannot thinke upon him but as an enemy. You see it in the first sinners, the first thing they did after they had sinned, was to flye away from the presence of God. Let a true Convert tell sinners all this, and see what joy they can take in sinne, when it is like to cost them all this, breaking of the heart, confusion of face, confession of mouth, confession of soule. A true penitent must keepe a session within himselfe, he must give in evidence against himselfe, his conscience must accule him, his memory must beare witness against him, he must judge himselfe, that he be not judged of the Lord: he must after sentence be avenged on himselfe by a voluntary penance, afflicting his soule, chastening his body, restraining it from pleasures.

pleasures, humbling it with fasting, wearying it with labour, weakening it with watching, and by all means bringing it into subjection.

Beloved, sit downe, and cast up the cost and paine of this spirituall physicke for a sinne-sicke soule, and if there be any of you that hath past this course of physicke, and kept you to it without shrinking or shifting from it: I dare say such a one can say, *Nocet emptā dolore voluptas*, Pleasure hurts that's bought with pain, and *docet* teaches too: he will scarce eate of the forbidden fruit, it is faire to the eye, it is delicious in taste. But it is the dearest bargain that ever we bought, a momentany short delight, with many weary dayes & nights of penitential remorse & anguish of soule.

3 None so fit as true Converts, to teach transgressors the sweet benefit of reconciliation to God, the comfort of the holy Ghost, and the peace of conscience. Such perceive the difference betweene the bondage of sinne, and the freedom of the spirit. They know what it is to lose the cheerful light of Gods gracious countenance: they can say that in his favour is life, light, and delight. As their longing desire was great to come and appeare before God, and as they thirsted after the full river of his pleasures, so the recovery of that joy, over-joyeth them.

When thou turnedst againe the captivity of *Sion*, wee were like those that dreame. Our mouthes were filled with laughter, and our tongues with joy. Then they said, the Lord hath done great things for us, the Lord hath done great things for us, whereof we rejoyce.

As God is described in the shepherd who recovered his lost sheep, and in the woman who found her lost groat, and in the father who recovered and received his prodigall sonne, with more joy than the shepherd had in his 99. than the woman had in the rest of her money, than the father had in his eldest sonne that had alwaies beene with him: So a converted sinner, delighteth more in God after his conversion, then he did before. *Propter revertar ad patrem meum*, I will goe and retarne to my father. I will

goe and returne to my first husband, for then it was better with me than it is now.

A Convert can tell transgressors how his father espied him a far off, how he met him upon the way, how he fell on his necke and kissed him, and bade him welcome, how he brought first *stulam primam*, the chiefe garment to cover him: how he killed *vitulum illum*, that calfe, and had musicke and dancing for joy for his returne. One of the greatest teares of a sinner who hath sold God for some vaine pleasure, is, that God will never be recovered to favour him againe, and that is one of the Scorpions wherewith the very Saints of God are scourged. Satan abetteth that feare in them, with terrible overtures of the impartiall justice of God, and it is the voyce of the wicked of the earth; Tush, God hath forsaken him, and there is none to helpe him; *David* was heart-sicke of this disease. Many there be that say to my soule, there is no helpe for thee in thy God. A true penitent reconciled to God, can tell such that they belye the holy one of *Israel*; with the Lord there is mercy that he may be feared. He giveth pardon for sinnes, and forgiveth all thine iniquities. He continueth but a while in anger: if a sinner wil not come to him, he wil whet his sword, he will make ready his bow, and prepare his arrowes for execution: But if a sinner will forsake his evill wayes, and returne to him, he will behold him a farre off, and meete him upon the way, and embrace him with his favour. This is the chiefe errand that we have from God to his Church, to carry to them the word of reconciliation, to preach peace to them that are neare, and to them that are farre off, liberty to the imprisoned, and to such as are oppress, the taking off of the yoke.

He that hath beene scorched with the flames of hell, who hath felt the sting of a cruciating conscience, who hath beene shaken and shattered with the terror of the Lord, and hath found joy and comfort upon his repentance, he can testifie for God, that he is gracious and mercifull, that he may be entreated: so *David*, Come hearken

to me all ye that feare God, and I will tell you what he hath done for my soule. There is a Psalme of purpose for *Psalm. 116.* it, wherein the Prophet magnifieth both his owne miserie, and Gods singular mercy, with a *probatum est*, so it is: *experto crede*, beleeve him that hath found it by experience: he tels what he hath comfortably found, and the Church hath joy of it.

Seeing a convert is so fit for this service, let all sinners *Vse 1.* labour to hasten and accomplish their conversion, of purpose to doe God this good service in teaching others. This would multiply teachers in the Church, and turne us all into ministers of reconciliation. Every one should teach his neighbour the feare of the Lord. We cannot put our selves in a fairer way to glory: for, They that turne many *Deut. 11. 3.* to righteounesse, shall shine as the starres in the firmament. Be they Ecclesiasticall or Lay, be they such as doe it *ex officio*, out of duty, by vertue of a speciall calling, or *ex charitate*, from the love they beare to God and their brethren: Their reward is with God, and they shall eate the fruit of their labours from the tree of life in the midst of the garden. It is the nature of goodnesse, for, *Bonum est communicativum sui*, Good is of a spreading nature: *bonum malum bonum esse vult, ut sit sui similis*, the good would have the evill to be good, that he may be like himselfe. We cannot more holily, more charitably expresse our conversion to God, than by teaching transgressors his waies. We cannot want schollers: for *totus mundus est in maligno positus*, the whole world is set upon evill: what if some say, *Nolumus scientiam viarum tuarum*, wee desire not the knowledge of thy waies, and hate to be reformed: yet others will hearken, and even they may by the favour of God be softened to an impression.

In our evill conversation we were forward enough to draw in others to the societie of our evils to corrupt and pervert good manners. So theeves that say, we will all have one purse: and immoderate drinckers sit together, till strong drinke inflame them.

2 Cor. 1. 4.

Me thinks the Apostle is very reasonable, *Sicut dedisti membra vestra*, as you have given your members, so give your members. I may say to a Convert, doe but the same diligence in converting thy brother, that thou hast done and used in corrupting him, and it will passe currant: let thy counsell and example looke that way, and thinke thy conversion effected for this. *The father of mercies, and God of all comfort, comforteth us in all our tribulation, that wee may be able to comfort them which bee in any trouble, by the comfort wherewith we our selves are comforted of God.* The rule holdeth throughout; as in consolation, so in instruction, and in reprehension, and in conviction of the conscience. As every one hath received any measure of grace from God, so let him communicate his knowledge and his grace to others in love, remembring that we are members one of another. This is the way to advance the building up of the Church of God, and to demolish the power of Sathans kingdome.

None can pleade exemption from this duty, for when *David* the King offereth his service this way, who can sit out! The more eminent the person is, the more effectually is his teaching, and the sooner will transgressors give eare to him.

Ise 2.

See here the wisdom and goodnesse of God, how he hath wrought good out of evill: for he hath stooped the Majestie of a King, to the service of a teacher, and hath sanctified the person of a transgressor, to the conversion of transgressors. The corrupter of his owne waies becometh a guide to others. This also doth encourage our labour for our conversion, because it is a new making to us. The proove of it we have in Saint *Paul*, who no sooner was himselfe converted, but he laboured the illumination of such as were in darkenesse, the confirmation of the weak, and the conversion of all that were in their owne crooked waies to the waies of God. I deny not but Scribes and Pharisees in *Moses* chaire may teach well who live ungodly, and being unconverted themselves, may be instruments
of

of the conversion of others. But this is done by no vertue or grace in them, but by the power of Gods ordinance in their calling: for grace followeth the calling sometimes, where it forsaketh the person.

Lastly, we see the way to recover transgressors, which *Vse 3.* is by teaching them the waies of God. Transgressors are such as goe out of the way, *ambulant in via non bona*, they walke in the way which is not good, and nature is no good guide: for corrupt nature is like to the earth under the curse, it bringeth forth nothing but brambles and thornes: teaching is the culture of it. Thereproofe of sinne from the law, breaketh up the ground, doctrine soweth the good seed, exhortation and continuall inculcation in season, and out of season, doth water it: the sonne of righteousness shineth on it, and giveth it vegetation. Therefore so many as have any desire to know the waies of God, let them hearken to teaching. The word is given to profit withall, and it is a singular blessing of God to that place where teaching of the waies of God is plenteous; and where the way of obedience and salvation is declared: else, all we like sheepe shall goe astray, and walke in crooked pathes. God in wisdom knowing how usefull this would be in his Church, to have some to instruct and teach others his waies, began himselfe to furnish the first beginners of the world with abilities for this purpose: for the state of innocency needed no other than its owne light to shew it the right way. After the fall, yet the remaines of intellectuall light, holpen with speciall grace in the fathers, served for bookes, and lawes, and rules of good life, all the first age of the world. Then the Preacher of Righteousnesse survived to see and begin a new world, his sonne Sem, of likelihood that Melchizedeck King of Salem, so famous for a King and Priest to Abraham. Abraham (God knew) would teach his children: Moses first received the Law from God, he was assisted by the holy Prophets till Christ: *hunc audite*, heare him: Then he sent, Goe ye into all the world, teach, and he established the Evangelicall Priesthood in the Church: yet if all converts

did joyne with them, the great harvest could not want labourers.

2 Prophetat: & impio conuersentur ad te: He prophesies; and the wicked shall be converted unto thee. This is *finis predicationis*, the end of Preaching: the word is given to profit, *hoc utilis*, this is profit: *omnes sicut oves aberravimus, reduces ad ovile*, we have gone astray like sheep, thou shalt bring us backe to the sheepestold. *Opus*, 1 *arduum*, 2 *gratum*, a worke, 1 hard, 2 acceptable. 1 *arduum*, hard. Much more then creation, there his *dispositio*, said, was *factus*, did: to make man of earth was *opus verbi*, the work of his word, rather *verbum opus*, the word his worke. To recover man from Sathan, it was *fortitudo brachii*, the strength of his arme; *verbum factum factum caro*, the word made, made flesh; for it is more easie to make a convert a Saint, than to make a sinner a convert.

In the creation of man, no repugnancie of the matter; in the conversio of a sinner, a new creation, nay re-creation.

In the creation, God infused the body received the spirit of life, and we became: *templum spiritus*, the temple of the holy Ghost: *Sed cum domus creationis facta esset specula latronum*, but when the house of creation became a denne of thieves: when man had lost his holinesse and righteousness: beside the privation of grace, there came in also a corrupt habit of perverse opposition to God: so that when God offereth grace, man refuseth it, and is loath to admit the holy Ghost a guest.

When we doe receive him, we often grieve, sometimes quench him, *naturalis homo non potest percipere, non vult recipere, non potest retinere*, the naturall man cannot perceive, will not receive, cannot retaine. We are ill husbands of this talent: the Sonne came to call sinners: Sathan hath got the band of us, for we would not be converted: his temptation not onely corrupted our manners, it also empysoneth our affections. Christ on earth declared his power by sea and land, yet his brethren the Jewes, nor by miracles, nor by example, nor by doctrine would be converted. *Facile est rem publicam novam constituere quam de-*

pravatam corrigere, It is easier to make a new Common-wealth, than to amend that which is corrupted. All the imaginations onely evil: *querela patris, filii non vultis venire ad me*, the complaint of a father, children you will not come unto me: *quoties ego vos ad me, voluisti*, as often as I would have gathered you unto me, you would not. *Venite omnes ad me*, come ye all unto me; *venientem non eijciam foras*, him that comes unto me, I will not cast forth.

2 *Gratum*, acceptable, first, *in subiecto*, in the subject: for, *licet maligna natura patiatur jugum*, though depraved nature beare the yoke, yet man once converted, would not for all the world be as he was.

There is great difference betweene the pleasure of sinne, and *gaudium spiritus*, the joy of the spirit. The one a luscious and surfetting sweetnesse, which killeth appetite, and is but for a season: the other hath a pleasant mixture of delight and desire, rejoyceth with joy unspeakeable and glorious, it is ever in growth and vegetation: *crescis incremento Dei*, increaseth with the increate of God: *Ovis redux nollet esse iterum in deserto, nec prodigum extra patris domum*, the sheepe brought backe would not be againe in the desert, neither the Prodigall out of his fathers house. *Latro in cruce conversus regnum cogitat*, the thiefe on the Crosse converted, thinkes upon the kingdome of God. *Psal. 119. 176*
I have gone astray like a lost sheepe, seeke thy servant.

2 *Gratum in Ecclesia, i. militanti*, acceptable in the Church militant.

1 This mends their companies, I am a companion of *Ps. 119. 63.*
all them, &c. Away from me ye wicked, &c. *Vers. 115.*

2 It comforts their griefe, it addeth voyces to the convert, Sinne is the sorrow of the Church, Mine eyes gush, *V. 130.*
&c. I saw the transgressors, and was grieved. *158.*

2 *In triumphanti*, in the triumphant.

1 *Inter Angelos: hi nos diligunt*, amongst the Angels, they love us: these are ministring spirits, our guard.

2 *Inter sanctos: caelestes animas, quer. an sciant?* amongst the Saints. *Qu.* Doe the Saints know one another in hea-

ven? Romanists say, *in Deo tanquam in speculo vident omnia*, in God as in a glasse they see all things. For the contents of the beatificall vision, I dare not number or esteeme them: Saint *Augustine*. They may have intelligence from earth by the soules that goe hence: this doe I beleeeve and teach.

1 That their joy is not yet full.

2 That the knowledge of such conversation here would adde to their joy.

3 That God is free to fill up their measure, how farre and in what kinde, *Ignoramus*, we know not.

3 *Gratum in instituto*, acceptable in the thing it selfe. No comfort to piety, or charity like to communication. The liberall man is in his trim *quando distribuit*, when hee gives: in such chests *reponit thesauros*, Christ layes up his treasures. It is my joy to say, my bread, my wooll, my friends, my purse, my hand, my letter made such a one. In charitie, *aurum meum in altari Domini*, my gold upon Gods Altar. Of all the friends we have, we esteeme them best that have converted us from sinne to righteousness, by reforming the errors of our judgement, or the vices of our conversation. He that of a poore man makes me rich, he fitteth me for this world. He that of a wicked, lewd, lascivious man, makes me godly, fitteth me for this life, and that which is to come, for godlinesse hath the promises of both.

We hold our calling and meanes by this service, we doe it *ex officio*, out of duty. We lift up our voyces like trumpets to tell the house of *Iacob* their sinnes; not to shame, but *ad dignam emendationem*, to amend them. No calling requireth more integrity, more fidelity, *ne iras*; who is sufficient? none hath a greater reward: our reward is with God, yea God is our exceeding great reward. We have the office and name of Iesus, *servabis teipsum & quise audiant*, thou shalt save thy selfe, and them that heare thee. They that turne many to righteousness, shall shine like starres: he telleth the number of these starres, and calleth them

them all by their names.

4 *Gratum Deo*, acceptable to God, he is embled in the father of the Prodigall (Bring my sons from farre, and my daughters from the ends of the earth. Good Ministers undergoe a great hazard in this service, for if any perish in his sinne for want of our warning, his blood is upon us. *Jsa. 43. 6.*

Ob. But doth not *David* presume to promise this?

Sol. No, our labour is not in vaine in the Lord, for,

1 If some sinners like the high way, *non recipiunt bonum*, receive not the good, as they that hate to be reformed, sinne railing in them, crying, *Nolumus scientiam viarum tuarum, non possunt audiri: strepitus in domo*: We desire not the knowledge of thy wayes: they cannot bee heard: there is a noyse in the house. Christ would gather them: *noluerunt*, they would not.

2 If some like stony ground receive seed, and it wither for want of moisture.

3 If some receive it with joy, and the cares or pleasures of life choake it.

4 Yet there is some good ground, which cultured and well ploughed and stirred by the sharpe coulter of the law, watered with the teares of their teachers, and the dew of heavenly grace, will take the seed, and bring forth fruit.

Saint *Ambrose* to *Monica* Saint *Augustines* mother, *impossibile est ut filius harum lacrymarum pereat*: it is impossible that the sonne of these teares should perish. True it is, many conne us little thanke for labouring their conversion, yea they are angry with us for it. Thou thankest him that putteth thy stray beast into the way: why art thou offended with him, *qui te ipsum vellet reducere aberrantem?* which would bring thee thy selfe backe going astray? *Bo. Aug. nam vis domum, uxorem bonam, & cur non te ipsum bonum?* thou wouldst have a good house, a good wife: why not thy selfe good? Let us cut a passage through all impediments, with zeale, and faith, and love, beleeving that this good worke cannot miscarry.

True it is, that good workes exact our uttermost of performance, *propter se*, for themselves: *successus est extra nos*, the successe is out of our power, yet our hope and faith may cheerefully look to the successe. *David* saith hath ground,

1 From the firnesse of him to teach.

2 From the acceptableness of the worke.

3 From the dignity of the subject, *vias tuas*, thy wayes.

4 From the auxiliarie cooperation of God: *quod ego feci*, fellow-workers with God, From this passage observe, God hath sundry wayes to teach.

1 By Catechisme: to *Law* and *Eunice* did teach *Pauls Timothy*. The Creed, *oratio dominica*, *lex*, Lords prayer, the Law; Three Sermons, teaching, *credenda*, *petenda*, *agenda*, things to be beleaved, to be asked, to be done.

2 By reading the Word, these are sure oracles, able to make thee wile to salvation. *Moses* of old time hath in every Citie, them that preach him, seeing he is read in the Synagogue every Sabbath day.

3 By Sermons, giving the sence of the word, dividing and applying it aright. Where able men are wanting, the Church provideth Homilies profitable. *In Conc. Valsensi, Anno 444. Si presbyter infirmitate prohibente non potuerit predicare, Sanctorum patrum Homilie à Diaconis recitentur.* If the Priest by reason of infirmity, cannot Preach, let the Homilies of the holy Fathers be repeated by the Deacons.

Some hold good preferments in the Church, that are very sicke of an impotency to that service: these have this helpe. Preaching learnedly and conscionably by laboured Sermons, hath ever had great honour, and hath great efficacy: but *Cavete quomodo audiatu*, take heed how ye heare. There may be danger in the failing of the Preacher, in judgement or discretion. For some vent their fancies for truth, their owne selfe: flatteries for the spirit of consolation, their owne furies for zeale, their owne spleene for reprehension, and turne the bread of life to gravell. Try the spirits *si ex Deo*, if they be of God: as they of Berea: *Ser-*

tamini Scripturas, search the Scriptures.

¶ 4 Here is another kinde of teaching, when converted sinners turne teachers. This is the rich mans suite, *sumus i mortuis*, if one from the dead. *Bethadaids* servants shew- ed comfort to their drooping Master, saying, We have heard that the Kings of *Israel* are mercifull men. If one of them could have said it by any experience, or a King in his case had found it so, how had he comforted him? *David* could say, *Dicam quid fecit anima mea*, I will tell you what he hath done for my soule. I was in misery and he helped me, I sinned foully, provokingly, scandalously, I continued in sinne impenitently. At last I was chidden: I was sorry, I was ashamed, I cryed God mercy, he heard me, forgave me, and received me to favour.

They that speake from hearing, reading, or contempla- tion, speake not so to the heart, as they that have had ex- perience. Give me a grieved man comforted, let him tell his owne tale. There is no oratorie, no varnish or gilded speech, wrought and laboured by the sweate of art, that may compare with his plaine tale. He hath *cor in lingua*, his heart in his tongue: no musicke like his voluntarie. *Da- vid* will looke no time. *Then will I teach*: then when I heare of joy and gladnesse, when my broken bones rejoyce, &c. These words doe further afford a very cleare descri- ption of repentance: which is the conversion of a sinner to God: *Et peccatores ad te convertentur*, and sinners shall be converted unto thee.

1. The subject wrought upon, sinners.

2. The worke, to turne them.

3. The object to which they are inclined; God.

4. The author of this conversion.

1. The subject, Sinners: a very crosse untoward piece to worke on. Creation made us Saints, our fall transformed us to divels, and originally we are no better than the chil- dren of darkenesse, blinde to all that may please God: chil- dren of weakenesse, unable to performe any good service to God: *filiis ire ad penam*, sonnes of wrath fitted for pu- nishment:

ishment: to the name of sinner doth containe,

1 A totall corruption of nature deserving.

2 A necessary obligation, *ad poenam*, to punishment. In the one there is *pudor maleficis* the shame of evill doing: in the other is *terror iudicii*, the terror of judgement. Take a sinner as he is in himselfe, without grace sanctifying him, and mercy pardoning him, he is the vilest and unworthiest of all the creatures that God made, in whom the image of God is blemished, and almost utterly defaced. The Angels that stand in integrity, are as they were made, and they doe his will who made them. The celestially bodies keepe their places, and doe the service for which they are made. The Sunne knowes his rising, and the Moone her going down. The Sunne goeth forth as a Bridegroom, and as a Gyant to his race; as if these heavenly bodies had reason to doe their makers will; so are they guided evermore by the law of their creation. The earth and the bruite creatures in their kinde, follow the rule of that first law, onely divels and men resist it, and goe their owne waies, to Gods dishonour, and their owne hurt. The divels in malice to God, and in envy to man, ever labouring to pervert the waies of God. Sinners goe in their owne crooked waies, yea, they runne violently in them, as an hot and fierce horse into the battell.

Such are we all naturally, conceived in sinne, and borne in iniquity, and after drawing sinne to us with the cords of vanity. For our naturall corruption first defiling us, and the example of evill infecting us, and the temptations of Satan instigating us, and the sweetnesse of the pleasure of sinne enticing us, and the custome of sinne hardening us, we become abominable, and to every good worke reprobare. Miserable men that we are, who shall deliver us from this body of death! And that which maketh our misery most miserable is, *Israel doth not know, My people doe not consider: have ye no regard all ye that worke iniquity!* No, they have no regard.

Let a man ayle any thing in his health by sicknesse or forenesse,

Iorenesse, he feelles it, he complaines of it, he seeketh for remedy: so *Jeremie*, *My bowels, my bowels, I am pained at* 1er. 4. 19. *the very heart: Ezechias boile, Asaes gowt, make them very full of griefe.*

Let a man ayle any thing in his estate, he is very sensible: the poore widow makes great moane to *Elisba*, being in debt. Helpe O Lord, the King, cryes the woman of *Samarina*, in the famine thereof. Onely the sinner, whose soule is divested of grace, habited in sinne, in hazard of hell, neither feeleth the want, nor feareth the danger: neither complaineth of what it is, nor seeketh remedy. *David* himselfe who had tasted and drunke deepe of the spirituall favours of God, lyeth tenne moneths together wallowing in the mire of uncleannesse, sleeping in the deep and dead sleepe of sinne, and not thinking upon a recoverie. A sinner during the time of his impenitencie, stands suspended from the holy temple of God, which is *excommunicatio minor*, the lesser excommunication. The faithfull cry, Away from me ye transgressors, and God himselfe hideth his face from him.

There is not amongst vegetables, a bramble, a thistle, thing unvalued & noxious. There are not amongst the animate creatures of the earth, not the least of the winged flies in the ayre, or the creeeping wormes on earth, which the unheedy foot of man or beast compoundeth with the earth it goes on; but it hath more of God in it than a sinner hath, during his impenitencie. These are as he made them: but a sinner not returning to God, hath lost himselfe, and Gods image in him is defaced. All other creatures stand to health in their owne natures: man is diseased: *when off*, he is all diseased.

It is worth the noting, that God corrupted not the nature of any creature to punish the sinne of man; he would not lose the glory of *omnia bene fecit*, he did make all well. In wrath he remembred mercy, for those creatures that are the curse of the earth, brambles, thistles, and thornes, are also of singular vertue and use for the good of man: onely

onely he used these for rodde to scourge man. This it is to be a sinner, and such as these was *David*, and upon such he promisseth to worke.

a Opus; convertentur: the worke; shall be converted. This is repentance begonne, for the impenitent goeth on still in his wickednesse: he goeth of himselfe, for we may goe downe the hill easily. *nostro pondere ferimur*, we are carried with our owne weight. The faster and the further we goe in a wrong way, the more we erre: it is not *professum*, a going on, but *aberratio*, wandring. All we like sheep have gone astray, *errabunda vestigia*, our footsteps are wandring. A traveller that regardeth his way, and heedeth his journey, is still asking the way. Therefore the Prophet alluding hereunto, biddeth us from the Lord, thus saith the Lord: *Stand upon the waies, and behold and aske for the old way, which is the good way, and walke therein, and you shall finde rest for your soules.*

Jer. 6. 16.

It is no losse of time, nor hinderance to our speed; to stand upon the waies, to aske for the good way, for they that goe out of that way, finde no rest. God hath left us certaine guides of our way, his word and his spirit: let us aske of them the way, they will direct us aright. Aske the Patriarkes, the Prophets, the Converts of all times, the Sonne of God, and his holy Apostles, they have gone this way themselves, and knew it perfectly; these will say, *hæc est via, ambulate in ea*, this is the way, walke ye in it: turne not to the right hand, nor to the left, keepe on forth right, for that is the way of true wisdom. They that keepe the right way, must take heed of turning. Remember *Lets wife doe not so much as looke backe*, but let them that either doe know they goe wrong, or doubt whether they goe right, stand upon the waies and behold: let them look about them and see, if by their owne judgement they can direct themselves: but let them not trust that too farre, let them also aske for the good way, for there is a way that seemeth good in a mans owne eyes, but the end thereof are the wayes of death. This is *via veniæ*, the way not good:

Prov. 16. 25.

good: we must turne out of it: here repentance beginneth. Leave to doe evill. Natures way, the way of corrupt will, *Isa. 1. 16.* the way of our lusts, the way of the world, are beaten waies, many crauaile them, but these are new waies which are called our owne crooked waies: turne out of them.

3 The object; to the Lord.

This may seeme to import very small comfort for transgressors to turne to the Lord: for he hath declared himselfe a jealous God, and a consuming fire, he hath digged a pit for sinners, his wisdom cannot but see his lawes broken; his holinesse can doe no lesse than abhorre it, his justice cannot but punish it. To turne sinners to God, is to bring stubble to the fire: but marke the sequence of my text: First he will teach sinners Gods waies, and then there can be no danger of their turning to God. For *Adam*, when he had turned from God by disobedience, it was no wonder that he turned not to God by repentance, but fled from his presence and hid himselfe, because the way to God was shut up, till God himselfe opened it in the promised seed: yet there is no record of his turning kept.

This point affordeth the most comfortable doctrine that we can preach, or you heare, That a sinner may turne to God, and be welcome to him: it is the oyle of gladnesse, it is the bread that strengtheneth mans heart, *Manna recon-ditum*, the hidden Manna. It is a flagon of wine from the Lords Cellar. It is the fulnesse and fatnesse, and marrow of Gods house. It is the living water drawne from the rivers of Gods pleasure, which refresh the City *magni regis*, of the great King. It is the very extraction and distillation of the two Testaments of the Law and of the Gospell. Let a sinner upon survey of his conscience, and the detection of his sinne, whilst his iniquities are in number, and are set in order before him, even then in the cold fit of feare, resort to the Lord, and cast himselfe at his feet, and seeke his face. There be great reasons for it.

1 There is a necessitie in it, there is no helpe elsewhere, *Reason 1.*

none can forgive sinnes but God onely. The Apostles and Ministers of the Word, forgive sinnes upon repentance, but ministerially they doe pronounce Gods pardon, *ex officio*, by their office. Therefore the Iewes accused Christ of blasphemy, for forgiving sinnes, for they knew him not to be God. He healeth all our infirmities, and pardoneth all our sinnes.

Reason 2.

2 God, though he abhorre sinne, yet he loveth the person of the sinner: he cannot despise the worke of his own hand: he hath sworne by his life, that he will not the death of a sinner, but rather that he turne to him. All the while that he hath his hand in his bosome, while he is plucking of his sword out of the sheath, while he is whetting of it, while he is lifting it up, all this while he is expecting our repentance, and if we turne not, he smiteth home; if we doe convert, he saith: *Put up thy selfe into thy scabberd, rest and be still*. He dealeth not with us, as with enemies, at armes end, but forbeareth us, and openeth his bosome, and revealeth to us the bowels of his compassion.

1st. 47. 6.

The two greatest and dearest loves that are, he taketh upon himself, to declare his tenderneffe over us: 1 the love of an husband; secondly, of a father, for under these titles he hath desired to appeare to his Church; yet he taketh an holy pride to transcend husbands and fathers in their naturall love: for thy Maker is thy husband, the Lord of hosts is his name, What husband will receive againe a disloyall divorced wife, that hath given her body to be defiled, and hath scornefully abused him, and borne children to strangers? yet God receiveth us after all this wrong: yea, whilst we are in the height of this sinne, he wooeth and courteth us, and seeketh our conversion. I will allure her, and bring her into the wilderness, and speake friendly to her heart.

Jsa. 54. 50.

Ose 2. 14.

Though fathers provoked by disobedient children, forget naturall affection, and mothers cast off all compassion, yet God cannot: yea, though he doe for a time forbear, yet upon repentance, if thou turne to him; In the place

where,

where it was said, ye are not my people, there it shall be said unto them, ye are the sonnes of the living God. He was that father who saw, mer. received, and cloathed, and welcomed his vnthrifty sonnes: he sent not after him, but when he returned, he embraced him. Our God is kinder than that father, for he sendeth into the farre Country after to seeke us out: he sendeth his Prophets, Apostles, Ministers, *Ita in universum mundum*, goe into all the world: he riseth early to send them. God himselfe offereth his owne wings: how often would I have gathered you? some parables expresse chiefly what God doth: somewhat we should doe. The parable of the Prodigall chiefly sheweth, *quid nos*, what we. The parable of the lost sheepe, *quid Deus*, what God.

3 We have comfort from Gods often inviting sinners to him: nothing shall dismay us, for he requireth and commandeth our resort to him, with a *non obstante*, nothing hindering: and *Samuel* saith to the people, *ye have done all this wickednesse, yet turne not aside from following the Lord, but serve the Lord with all your heart*: and Christ saith, Come all weary and heavy laden.

Reason 3.

1 Sam. 12.

4 God taketh more pleasure in the returne of a sinner to him, then he conceived anger for his departing from him. When God had lost *Adam* by his sinnes, the griefe was not so great as his joy was, when he recovered him by the seed of the woman. The second *Adam* had twice from heaven proclaimed over him, *Hic est filius meus dilectus*, this is my beloved Sonne. There is a parable for that more joy for the lost sheepe, than the 99. Sinne is an act of depraved nature, it is *opus nostrum*, our worke: Grace is *opus Dei*, Gods worke: he loves his owne workes more than hee hates ours.

Reason 4.

Jacob: *Satis est, vivit filius meus*, It is enough, my sonne is yet alive. The father in the parable, pleaded and justified the cause of his joy, My sonne was lost, and is found. This shewes the sure mercies of God, which declare him God. But because of us sinners, thou shalt be called merci-

Gen. 45. 1

Esdra 2

full: for, *ubi non est miseria, non est misericordia*, where there is no misery, there is no mercy.

The first sinners were Angels, they fell not all, and those that fell did corrupt onely themselves, there was no propagation of that creature. When *Adam* and *Eve* fell, they corrupted the whole nature of mankind; and this magnified the Creators mercie, when he raised up an horn of salvation to preserve a creature, whose generations had else bene subject to ruine.

Reason 5.

God is above his law: his lawes binde him not, neither is his truth or justice prejudiced, or any way blemished by his dispensation and indulgences and maintenance of his prerogative. His revealed will holdeth in the generall, but limiteth him not: *he will shew mercy on whom he will*. Neither is he bound to his owne ordained meanes of grace, but he can save without them: and no doubt he doth also; therefore though sinne deserve hell fire, yet he may forgive this punishment where he will, without violence to his law, which much encourageth our turning to God: for, though it come to a decree, yet before the decree come forth, it may by repentance be delayed in the very egression: the childe may come to birth, and no strength to bring it forth. And howsoever we finde no way of salvation without the Church, nor meanes of grace without Iesus Christ, yet let me tell you, I dare not say, that all those morall heathen who lived in the light of nature onely, yet by the law written in their hearts, did conscionably performe that which that law did command, were certainly damned. I will shew you what hope may be.

There was a law given to *Adam*, *pains*, *merit*, punishment, death. When *Adam* sinned, hee saw nothing but death before him, he had no hope of favour, God had reserved an unrevealed meanes of mercy in his owne secret wisdom and will. It was not a contradiction to the will revealed, but a gracious dispensation to declare him all in all.

Use.

Now seeing it is so excellent and so beneficiall a duty to turne to the Lord, consider that God hath concluded us all

all under sinne, and that must be the lesson of us all, to turne to him.

What then is required to a perfect conversion to God? *24.*

1 A search of our hearts for sinne, comparing our waies *Sol.* with the rule, which is the law of God. This is that the just man doth, when he meditateth on the law of God day and night: for that meditation serveth,

1 For information of the judgement, *quomodo ambulandum*, how we are to walke.

2 For search of our conscience, *quid feci*, what have I done?

3 For full resolution, *quid morari*, what have I delayed?

2 Vpon this followeth, *percussio cordis*, the smiting of the heart: a true sorrow and penitentiall deploation, and confession of sinne: for he that confesseth shall finde mercy.

3 A present, holy and constant reformation of life to the uttermost of our power and desire, with care and feare for the future: all this David here promisseth in, *convertentur ad te*, sinners shall be converted unto thee. But how shall this be unto me?

4 The Author of this. Here David is modest: he beginneth with *docebo vias*, I will teach thy wayes: but he saith not, *et convertam*, and I will turne: he will not take that upon him, nor *convertent se*; they will turne themselves: he will not promise so much for them. *Convertentur*, they shall be turned: it must be Gods owne worke: turne us, and we shall be turned.

Christ hath delivered us from the extreme rigour and exaction of the law, and by the good favour of God it will now suffice, that we labour our conversion to God, using the meanes by him ordained to that purpose, and cherishing in our selves the good motions of Gods Spirit, abstaining from sinne all that we can, and declining the occasions thereof: and when we finde our selves falling away from him, to take our selves in the manner, and speedily to cry God mercy for it, and to be more warie hereafter, by taking

taking heed to our words and thoughts, and waies, that we may doe no more so. If you desire to know whether you doe abide in him or not:

Job. 19. 23

1 Examine your selves by the fruits of holinesse and righteousness in your selves, for Christ saith, He that abideth in me, and I in him, he bringeth forth much fruit.

Verse 7.


2 You shall know it by your zeale in prayer, and the successe thereof: for, if you abide in me, and my words abide in you, you shall aske what you will, and it shall be done unto you.

3 By your following the example of Christ, in walking as he walked; for as the merit of his obedience serveth for our justification, so the example of his holinesse advanceth our sanctification: for he hath said, *discite a me*, learne of me: he is a Doctor as Bernard saith, *Cujus in ore verbum vita, cujus in more vita verbi*, in whole presence is the word of life, in whole conversation is the life of the word. His love, his patience, his meekenesse and humility, his obedience to his father, are all exemplarie; and, Blessed is the servant whom his Master, when he commeth, shall finde so doing. Where we affect and endeavour this way, he is assistant to us, and will not faile either in the worke to ayd us, or in the reward to crowne it.

Verse

V E R S E 14.

Deliver me from blond-guiltinesse O God, thou God
of my salvation, and my tongue shall sing aloud of thy
righteousnesse.

6.  E supplicateth in particular for pardon of his late great sinne of blood, in the murder of *Uriah*.

I Orat, he prays, & promittit, pro-
mises.

In the petition observe,

Quid petis: libera me à sanguine. what he prayes for,
Deliver me from blood.

2. *A quo: Deus, Deus salutis meae*, from whom he asks.
O God, thou God of my salvation.

1. *Quid petis*, what he asketh: here we are directed in our pursuit of pardon, to search our consciences for sinne, and to crave speciall pardon for such sinnes in particular, as doe most disquiet our conscience, and offend God, and scandall our profession of religion abroad, and grieve the Church of God at home.

Such was this notorious sinne of *David*, the crying sinne of murder, the murder of a loyall faithfull servant. Though all sinnes are mortall, yet they are not all of equall magnitude; the circumstances of persons, time, occasion, place, motives, and such like doe either aggravate or extenuate them. This murder of *David* hath full weight, a King appointed by God to be ποιμήν τοῦ λαοῦ, a shepherd of the people, to be the butcher of a subject: a preserver of

men to be *ἀνολογῶν* a destroyer. He on whose head God had poured his holy oyle, to rent gall and wormewood to any subject, to turne tyrant. A Prophet of the Lord appointed to guide others in the way of life to become a plotter of death. This bloody execution done on a subject, so ready to expose his life in defence of his Sovereigne, so deserving honourable reward, so receiving dishonourable injustice. And this to revenge an honest good affection to his Master, and to make way for a marriage to conceale a shamefull adulterie, a former injurie done also to him in defiling his Subjects bed.

Some finnes affected with strong desire, and committed with sensuall delight, doe charge the conscience, after the glosse of their faire seeming is worne off, with great anguish and remorse, that our soules grone under the heavy burthen of them. These would not be fouled up in a generall confession, but offered in particular and single presentation to the throne of mercy. For the better satisfaction of the divine Majestie who is pleased with a broken and contrite heart, as it after followeth: for the better quieting of the conscience at home within us, which hath no other way to exonerate it selfe, but by a penitentiall and remorsefull selfe accusation: and this I before taught from *David's* former confession. *I have done this evill in my sight*, as before in his confession he did particularly acknowledge this sinne, so here in his supplication for pardon, he mentioneth it by name, and cries God mercy for it. Some finnes doe but hang on, and these are easily shaken off, but some cleave so close, and sticke so fast, that they aske more care, and labour, and paine to remove them. And generally the finnes that most please flesh and blood, doe most offend God.

It seemeth, that *David* fell into the recovering of it. And for some finnes, he desired onely that they might be blotted out, which alludeth to the dash of a penne, and soone done. But some fouled him, so that they needed washing thoroughly.

Some.

Some must be washed with hyssop, & lather of blood to fetch out the stains which they left in the conscience: finnes of a deepe scarlet tincture; of a crimson dye. There is a great difference to be put betweene our common infirmities of nature from our ordinarie temptations, and some speciall sinne into which we fall by a sudden surprize of Satan. The Apostle seemeth to referre to some such sinne, saying, Brethren, if a man be overtaken in a fault, *Gal. 6.1.* be prevented before he could advise wisely with the word, or the spirit of God. And many of us are to caught, ere we were aware, in finnes, which our christian and religious hearts doe abhorre. Thus, many that abhorre drunkennesse, are sometimes in over-merry company, overtaken, to their great after-griefe. Observe it, the first example in all the Booke of God of drunkennesse, was *Noah*, whom God onely found righteous in the old world. It was the first sinne that we doe reade of after the flood; the world hath bene sicke of it ever since.

The first sinne that *Lot* fell into after his deliverie from *Sodom*, in both sharply punished: for Vinegar is the daughter of Wine, the end of it is sharpe. In such a case, when a profest sober man is so overtaken with wine, when an opportunity hath corrupted any mans conscience, and defiled his soule for gaine or pleasure, or revenge to commit evil. Let him in his suit for his pardon, crave a speciall *quietus est* against that sinne. Let him not esteeme it the lesse, because he never before committed it: rather let him take dimension of the magnitude of it, and the danger attending it, and in especiall, make his peace with God for that. Here I save my selfe a labour, which you reflecting your eyes upon your own hearts for discussion and scrutiny, to search if there have bene in any of you any such overtakings of sinne, to seek your peace with God for them in especiall.

Despise not, neglect not this necessary exhortation to make use of it in time, to make your peace with God for the more offensive finnes: for if you neglect them, and have

not the pardon of them under scale, you will finde them like some ill dyer to thanke you hereafter and upbraid you. Satan knowes his seasons for it, and husbands them to our greatest vexation in two seasons specially.

1 When any extraordinary trouble commeth upon us, otherwise peradventure undeserved of us, for some sinnes escape a present vengeance, and are reserved for a future judgement as *Iosephs* brethren sold him, abused their father with a cunning collusion, and their hearts did not once smite them for it that we reade Twenty three yeares after, when the famine forced them to seeke bread in *Egypt*, and their brother *Ioseph*, then to them unknowne, being the Viceroy of *Egypt*, received them very harshly, heare the story: And they said one to another, we are verily guilty concerning our brethren, in that we saw the anguish of his soule, when he besought us, and we would not heare, therefore is this distresse come upon us.

GEN. 42. 21.

Observe the brethren of *Ioseph* now in trouble, innocent and cleare from the crime charged upon them of committing as spies: yet knowing that God never punisheth but where he findeth sin, their consciences accuse them of an old sinne yet owing for to God. At one time God touched all their hearts with remorse of that sinne. They were all in distresse, *pauca in pena*, alike in punishment, and therefore they remember the transgression wherein they were *pauci in culpa*, alike in fault.

Observe also how they frame the indictment against themselves, for if all the Prophets whom God did ever send to tell the house of *Israel* their sinnes, had laid the indictment against them, if Satan the great accuser of the Brethren had put in the information against them, none of them all giving their best diligence, or the worst of malice, could have prest or exprest their fault to a more full accusation, than the voyce of their own guilty consciences enforced it against themselves: for without extenuation or excuse they plead all guilty with a strong asseveration.

We are verily guilty, not one or more, but we, all we,

not as accessaries, but all principals, all we guiltie.

The person wronged aggravateh the fault, it was not concerning a stranger in bloud or nation, whom yet the communion of charity did binde to entreat justly and friendly: nor concerning a countryman of ours, whom the law of compatriots doth bid us tender: nor concerning an enemy, whom religion commandeth to use favourably, and it is the exaltation of charity, to requite his evill with goodnesse. But concerning a brother, one that called every one of them brother, the sonne of the same *Jacob* the father of them all. Would not this have served? no, they declare, they aggravate, and engrieve the trespasse.

1 He was a brother in anguish: enemies recover tenderneſſe and softneſſe to enemies in anguish: cruelty resumes humanity in distresse.

2 Here was anguish of the soule, *amaritudo anima*, that is the soule of anguish, for *Ioseph* had many vexations: for them that wronged him, who unthankfully requited his painefull and loving search for them to see how they did, and what they wanted. For their unnaturall unkindenesse to himſelfe and their loving father, who sent him to them: for the danger he was in of his life: death is fearefull.

3 We ſaw it: to heare of anguish any where, moves compassion; to beare of a brothers anguish, akes an heart of fleſh: but to ſee it preſent, and in the ſtrength of the ſit, this hurt enought to ſoften an hard heart, to thaw a frozen heart, to melt an heart of braſſe or iron. A griefe ſo inward, as in *anima*, in the ſoule, yet ſo ſenſible, as *nor vidimus*, we ſaw it. How were the rivers of their bloud which runne in the channels of their veines, to water the earth, of which they are made, frozen and congealed, that they had neither mercy to pittie their fathers ſonne, nor ſo much tenderneſſe as to looke another way? *nor vidimus*, we ſaw it.

Seeing malice and envy had taken away their hearts, why had it left the eyes open to let in ſo unpleaſing a ſight?

Thou ſhouldeſt not have looked on the day of thy brother.

Obad. 11.

13.

Thou shouldst not have looked on their affliction in the day of their calamity: oculi augeant dolorem, commonly, that the eyes sees not, the heart grieves not: here the mercies of the brethren were all turned cruell.

4 I but perchance *Ioseph* might thanke his owne stout heart for their cruell usage of him: for many times our own untemperate carriage in afflictions, brings fewell to the fire that scorchem us, and blowes more breath into the tempest of winde that bestormeth us. But *Iosephs* brethren have not this excuse, they confesse their brother resisted them not, but with humble entreaties they confesse he besought us.

The petition of a soule in anguish faire-spoken and humble, hath pierced hard hearts, and relented cruell intentions of evill: but it wrought not here: for,

5 They confesse, we would not heare. They did heare the request of their brethren, but they would not heare, for they will not heare, that doe not heare to doe what they are requested.

I have prest this example the more, to declare how troubles awake the conscience from a dead sleepe, and turn our eyes into our owne bosomes, that if there lye a notorious unrepented sinne in the heart, stoned, as low as *Jonah*, who lay asleepe in the bottome of the shippes Hold, affliction will romage the ship, and will cry as the Mariners to *Jonah*, Awake thou sleeper, and bring it above hatches. Therefore it is wisdom, by confession, by repentance and prayer, to quit our consciences so soone as we can of such sinnes.

Here is a sinne of bloud; almost a full yeare old, and though *Nathan* hath pronounced Gods pardon of it, the conscience of *David* is not yet at rest, his thoughts are upon it, and his prayers be concerning it.

3 Another of Sathans seasons to call such speciall sinnes to remembrance is, when we are neare our end; that is a season wherein many of the faithfull servants of God have dangerous and fearefull conflicts with Sathan.

After

After his 40. daies temptation of Christ in the wilderness, it is said, that he departed from him for a season. Once he borrowed the heart and tongue of an Apostle, even of *Peter*, to tempt him, but Christ resented him, and said, *Get thee behinde me Sathan*: but he confesseth a little before his passion, The Prince of this world commeth, but he hath nothing in me. There is his advantage against us, when any speciall sinnes lye upon the conscience unrepented, then he hath something of his in us. This makes many an aking heart upon death-beds, for then judgement is at hand, and the old flatterie of sinne, *Dominus tardabit*, the Lord will delay, is removed by the sensible decay of the body, and the evident symptomes of approaching death. The widdow of *Sarepta*, when her onely sonne was dead, was in a storme at *Eliab*, and said unto him: *What have I to doe with thee, O thou man of God? art thou come to call my sinne to remembrance, and to slay my sonne?* Did the death of her sonne call her sinne to remembrance? be thiske you then, how our owne death in sight and sense will call all our sinnes to remembrance that we have done. And in this Inventorie, if there be any capitall sinne texted and recorded by the conscience, in great and capitall letters, not yet blotted out by our repentance and Gods gracious pardon, how will that sin present it selfe to present remembrance? how will it cruciate and torment the inward man, even the hid man of the heart? *Judas* his last words gushed out the bowels of his despaire, as his last passion did the bowels of his body. I have sinned in betraying innocent blood: he had not the heart to breath one *miserere*, have mercy, to comfort the agony of his despairing end.

The penitent convert thiefe on the Crosse, was in a better minde, he glorified God and his Sonne Christ, by a free confession: for, herebuked his blasphemous fellow thiefe; saying, *Dost not thou feare God, seeing we are in the same condemnation? and we indeed justly, for mee receive the reward of our deeds, but this man hath done nothing amisse.* This had beene the Crosse of his soule, as that he hung on was

was of his body, if his faith had not nailed his sinnes as fast to Christ, as Christ was nailed for them to his Crosse, which he declared in the next words, And he said unto Iesus: *Lord remember me when thou comdest into thy kingdom:* which was answered with *hodie mecum eris*, to day thou shalt be with me.

It is worthy our observing, that Iesus Christ did institute the holy Sacrament of his Passion, the evening before his suffering, as it were acting his death in visible demonstration, before he under-went it. To teach how effectually the death of Christ is against our sinnes, and for preparation of the soule for her remove hence.

And from hence it is, that the holy Church hath not only offered this Sacrament as the bread of our spirituall life to nourish it, but hath commended it also to sicke persons upon their death beds, as *viaticum animæ*, the provision of the soule, so the Councell of Nice calleth it. That the conscience being then purged from all sinne, may receive Iesus Christ into it.

And in this holy action, our search of our hearts will soone finde out any eminent and notorious sinne to confesse and repent it, that the conscience may be disburthened, and that the soule of man may be *domus pacis*, the house of peace: for otherwise we receive that Sacrament unworthily to our condemnation. Our Saviour is precise in this: If thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee; More, if God have ought against thee, leave there thy gift: Goe and be reconciled: *et offer*, and then bring it. This is a Sacrament from God to us, it is a sacrifice from us to God.

If any great extraordinary sinne lye upon the conscience, we had best exonerate us thereof: for we and our gift will else be unacceptable to him. If God receive our gift, he will not refuse us, for he looketh first upon *Abel*, then on his sacrifice: we make our offering acceptable, not that us. Now because our sinnes lye so heavy, especially our notorious sinne, this or that particular transgression upon our

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conscience in the agonie of death. Christ hath ordained a gracious remedy, that upon our repentance, the faithfull Minister of the Word should have power in his name to pronounce his absolution and free pardon of that, and all the rest sincerely repented: saying, *Whosoever sinnes yee remit, they are remitted.* And the true penitent hath comfort to his heart in that absolution. Some of our owne brethren at home have quarrelled this as popish, not well advised of the ordinance and institution of Iesus Christ our Master, by whose commission we performe this, as the cleare Text doth warrant.

Tertullian calleth the Clergie a distinct order separate from all other callings to a speciall worke of Gods holy service, for the enlightening of ignorants, and converting transgressors, and comforting the disconsolate, and confirming such as are weake. And what greater comfort can we administer, then the assurance offorgivenesse to distressed soules, languishing under the oppression of their conscience for their sinnes? Therefore Christ in our Commission useth the same word for our pardoning of sinnes, that he teacheth us to use in our owne prayers to God for our pardon, *καὶ τῶν ἁμαρτιῶν τῶν ἀμαρτίας*, Whosoever sinnes yee remit. *ἀφες ἡμῶν*, Forgive us. A departing soule being to leave the world, and hearing that he that hideth his sinnes shall not prosper, having the sting of conscience, and the Angell of Sathan buffetting him, can no longer hide this fire in his bosome which burneth him, but hee bringeth it forth in confession. And wee finde in the capitall punishment of malefactors, that the feare of judgement, and terroure of conscience, a little before their end hath detected many murthers, adulteries, felonies, and foule transgressions, which till then lay hidden in the secret of their hearts, concealed from the worlds intelligence and suspicion.

In such cases having disburdened their soules, and declared their repentance, our absolution is of force, and then the penitent cryeth, *Nunc dimittis servum tuum Domine in pace*, Lord now lettest thou thy servant depart in peace:

and as one that hath his yoke taken off, and his burthen eased, he removeth hence with joy.

2 Doff.

2 This petition teacheth, that the sinne of shedding innocent blood, oppresseth the conscience, and is of a crimson dye, hardly washt out. After the fall of our Parents, the first sinne we reade recorded, was murther, the first death by it. He that maketh inquisition for blood, beginneth his search and vengeance at the blood of *Abel*. That sinne of blood in *Caine* is set for terror in the beginning of the holy story of the Bible, to advise us of that roaring Lyon, who goeth about continually seeking whom hee may devour. He was a liar and a murtherer from the beginning: hee practised upon the soules and bodies of our first Parents, and by a cunning lye brought in death upon them in Paradise. Then he incensed a brother against a brother in the first infancie of time. Observe that murther,

1 In the conception of it.

2 In the act and execution.

3 In the sequell and event of it.

1 In the conception: the provocation was onely Gods accepting of his brother in his service, and his refusing him, which made his death a persecution in *Caine*, a Martyrdom in *Abel*. This put murther into the heart, God saw it there, yet he taketh notice of it by the countenance of *Caine*: Anger cannot well conceale it selfe: and God is so tender, as not to endure a frowning countenance in us to one another. He expostulated the cause with *Caine*: he layed the fault upon himselfe: *If thou doe well, &c.* he gave him place of his brother, and promised him his subjection. Hee would have cured *Caine* of this disease, but he would not.

2 In the act. It was the foulest that could be: *Caine* talked with *Abel* his brother: no question but it was a faire spoken parley which tempted him alone with him into the field, and there he arose against him and slew him.

A strange act, worthy to be recorded! The first borne in the world a murtherer: the first recorded sinne in the generation of man, murthers the first brother a murtherer:

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the first death, murder. Death followed sinne, God would rather have it performed by the hand of man, than by his owne hand: the better to shew the effect of his justice, and mans sinne according to the sentence: *Thou shalt dye the death.*

3 The sequell: to that I hasten: for,

1 Cain sought not out God, said nothing to him: the text saith, *The Lord said unto Cain*: he spake first, and enquired after the murder, he maketh inquisition for blood.

2 His question: *where is Abel thy brother?* he calleth for him by name, *Abel*, God nameth him by the name that his Mother gave him. He challengeth a right in his person, hee challengeth their right in him who named him. And the interest that the murdered had in the murder, *frater tuus*, thy brother.

3 When this would not bring forth a confession and repentance of the fault, but was srowardly answered: first, with a *nescio*, I know not, a lye, then with a surlie question, *Am I my brothers keeper?* Then God replieth with,

1 Detection of the murder, *What hast thou done?* for hee so troubleth the conscience of such persons as shed blood.

2 Production of evidence, *vox sanguinis fratris tui de terra inclamat me*, the voyce of thy brothers blood cries unto me from the earth.

3 Vpon so cleare evidence he proceedeth to judgement.

1 The earth is cursed for his sake to him: so before in his fathers sinne: we thinke much if the earth serve us not with the fruits thereof: we may thanke our sinne.

2 His person is cursed: *a fugitive and a vagabond shalt thou be on the earth.*

4 When hee stood convicted in his conscience, by the voyce of the Iudge, and *evidentiâ facti*, the plainenesse of the deed done.

1 He turnes desperate, and speakes a speech which beares a double construction: My punishment is greater than I can beare: or, My iniquity is greater than that it may be forgiven.

2 He takes upon himselfe a necessity of grievous punishment, which he distributeth into foure great griefes.

1 Thou hast driven me out this day from the face of the earth.

2 And from thy face shall I be hid.

3 And I shall be a fugitive and vagabond upon the earth.

4 And it shall come to passe, that every one that findeth me, shall slay me.

Observe the first punishment of murther in this full example; for it is notable.

1 In the Iudge: secondly, in the judgement.

1 The Iudge is God himselfe: he taketh it into his owne judicature, conventeth, convinceth, judgeth the offender himselfe. The fault is exprest in the words of my Text, *vox sanguinum*, the voyce of blouds: for hee not onely spilled the bloud of his brother, but he destroyed the posterity that might have bin derived from him, and he is called *Abel* the just: so he might have had *semen sanctum*, an holy seed. All this hope of after-generations, all their bloud spilt in him.

The judgement an heavy curse.

1 Without him in the earth.

2 Excommunication from the face of God.

3 A wandring unsetled life.

4 Terrour of conscience.

Observe the effect upon himselfe: for,

1 He repineth at the justice of God for inflicting too much punishment.

2 He despaireth of the mercy of God: he neither hopeth nor asketh Gods pardon.

3 He lookes for retaliation: whosoever meeteth me will kill me: he holdeth himselfe now no better than a man of death.

Reason.

The reason why God declared himselfe so soon, so quick, so sharp an avenger of murther is, because hee is author of life, and conserver of it. *Iob* giveth him that title, the preserver of men, and he cannot beare it, that hee taking care of all to preserve their lives, men should untive one the other.

other. In the plantation of Paradise, he set in the midst of the Garden, a tree of life, not onely a Sacrament, but an instrument of life. It was one of his quarrels with the old world: *For the earth is full of violence, because of men.* Gen. 6. 12. Therefore when he renewed the world after the flood, hee exprest his care of mans life: Surely the blood of your lives Gen 9. 5. will I require, at the hand of every beast will I require it, and at the hand of every man, and at the hand of every mans brother, will I require the life of man. Whosoever sheddeth mans blood, by man shall his blood be shed, for in the image of God made he man. Cains conscience thought this just, when he said: whosoever meeteth me will kill me. This was after established for a law: whosoever killeth any person, the murdereth shall be put to death. Num. 35. 31. Moreover, ye shall take no satisfaction for the life of a murderer which is guilty of death, but he shall surely be put to death: he giveth two reasons of this severe law.

1 For blood defileth the land, and the land cannot be cleansed of the blood that was shed therein, but by the blood of him that shed it. The Iewish Doctors interpret this law thus. The avenger of blood cannot pardon wilfull murder, because the blood shed is not the possession of the avenger of blood: i. e. of the Magistrate, but it belongeth to God.

2 For I the Lord dwell among the children of Israel. This agreeth well with their exposition of the Law. God taketh this into his owne judicature: his peremptory law must stand: *Salomons doome is, A man that doth violence to any mans person to blood, shall flye to the pit, let no man stay him: God unpriviledgeth him: Thou shalt take him from mine Altar, that he may dye.* Proverb. 28. 17. Exod. 21. 14. In overt acts of murder, this law is cleare and just. There be covert acts, as when our hand is not the actor, but our instigation and proxie: as in *Nabobs* case, whom *Ahab* murdered by a coloured proceffe: and in *Dauids* case here. Consent and approbation in the Court of conscience, extendeth so farre as drawing in a party as principall. So *Paul* confesseth that he

Numb. 35. 26.

slew Stephen, who fare by and kept the garments of them that stoned him. Yet God favoured the lives of such as by misadventure without malice; which our law calleth Chance-medly, had shed blood: he priviledged Cities of refuge for them to fly unto, where they continued till the death of the high Priest, then they had liberty. Which shewed that involuntary murder needed the expiation of the death of Christ, our high Priest. For shedding of blood in our owne defence for preservation of our lives in an assault, nature, reason, religion, and the lawes under which we live, doe all excuse it. Yet there ought to be a tenderness in us to favour life as much as may be, because the law of God is so expresse: *proximum ut teipsum*, love thy neighbour as thy selfe; but wilfull murder is my Text. Davids fault was no lesse and against the vengeance of that sin he here prayeth. For engagements to duels, which in point of honour do often inflame great spirits to bloody executions.

Let us wisely weigh the matter, and we shall finde manifest injurie maintained on one side, professed revenge on the other, both naught. The heinousnesse of this sinne of blood thus detected, *in culpa & pena*, in the fault and punishment. Our use of this point is,

1 A caution, *ne fiat*, let it not be.

2 A remedy, *post factum*, when it is.

The first I confesse, is not in my Text: yet seeing how heavy this sinne lay upon the conscience of David, we may deduce this use of it, knowing the terrour of the Lord, to admonish all men to looke to the law, *non occides*, thou shalt not kill. For these things are written for our learning: as the Apostle applyeth the commemoration of the old sinnes of Gods people to them to whom he wrote. Not to lust after evill things: not to be idolaters: not to commit fornication: not to tempt Christ: not to murmur as they did: so we may admonish, not to shed blood as many have done. Take heed of murder: I may use the words of Gamaliel, Lest haply ye be found even to fight against God: for it is against God.

1 In his law, *non occides*, thou shalt not kill.

2 In his image: for man is so.

3 In his Magistrate, who beareth not the sword in vaine; he weareth it as a defender of thy life, and as an avenger of thy blood.

4 For remedy, *post factum*, after the sinne committed. *David* was a King, and in no danger of temporall lawes to avenge the blood by him shed, and it was carried so cunningly, as he appeared not to it. But had *Zimri* peace who slew his Master? or had *David* any peace who slew his servant? he repaireth to God by holy devotion and prayer, to be delivered from bloods: for this blood had defiled him. If blood doe make the land uncleane in which it is committed, it doth much more defile the person guilty of it, till it be avenged. And surely now we come to the reason why *David* doth not before pray; Lord forgive, remit or pardon, but wash, wash thoroughly, make mee cleane, wash me with hysope; blot out all my finnes. For blood defileth, it is no ordinary pollution: it is a foule steine, it will not easily out, it is a crimosin, a scarlet dye. No man can ever wash out that tincture, no man can pardon that sinne. We may say as our Saviour doth: with men this is impossible, but with God all things are possible: hee must be sought by prayer, *libera me*, deliver me. The words of *David's* petition, *libera me Deus*, deliver me. O Lord; doe shew that *David* is in danger: for this is *capivi*, the voyce of a captive. He is *in laqueo diaboli*, in the snare of the divell, to the Apostle calleth the guilt of sin, and before, hee calleth it the condemnation of the divell. The divell hath his snare like a cunning fowley, as well as his pawes, being a roaring Lyon he maketh snares of our owne finnes to hold us fast: and *David* himselfe saith of God, Vpon the wicked he shall raigne snares, fire and brimstone, and an horrible tempest. *inbreduat vi. or. sustineat* to bring to on 1. Snares to hold them, then if they be not delivered, follow fire and brimstone, and they cannot escape. This is the case of a sinner if he repent not; if God pardon not, hee is

1 Tim. 3. 7.

Verse 6.

Psal. 11. 5.

in the snare of Sathans temptation, he is in the snare of divine vengeance: let him therefore cry aloud for his deliverance, that he may have his feet in a large roome. The wicked lay snares for the righteous, but God either preventeth them that their soules ever escape them, or else he subverteth them; *The snares are broken, and we are delivered.* No snares hold us so fast as those of our owne sinnes: they keepe downe our heads, and stoope us, that wee cannot looke up: a very little ease they are to him that hath not a seared conscience.

2 *A quo petit*, from whom he askes: Christ directeth us to say, *Pater noster qui es in calis*, Our Father which art in heaven, *libera nos à malo*, deliver us from evill. David directeth his prayer to God, the God of his salvation. This prayer is like to speed.

1 *Oratio plana*, an open prayer. It is confession and prayer, for in that he prayeth to be delivered from bloud-guiltinesse, he pleadeth guilty to the evidence of bloud. Confession hath a great efficacie to induce mercy, prayer of great force to obtaine it. Here they are in composition, and they shew that the two punishments of sinne, shame and feare are upon him. Confession sheweth his shame, prayer sheweth his feare of Gods anger and just vengeance: so it is *oratio plana*, an open prayer.

2 *Legitima*, lawfull. It is an honest lawfull request: his soule is Gods for he saith, all soules are mine: hee desireth deliverance of their soule.

3 *Plena*, full. He desireth two things herein: to be delivered from the sinne of bloud, *ne relabamur*, lest he relapse into it: from the vengeance due to that sinne, *ne corrumpamur*, lest he perish by it: so it is *oratio plena*.

4 *Recta*, right. Hee knowes that this is a sinne which none but God can pardon: he hath not left the dispensation of pardon of this sinne, to any subordinate Magistrate on earth: he hath deputed under him an avenger of bloud, no pardoner: therefore he directeth this prayer onely to God: so it is *oratio recta*, it goes the right way: as he saith, I will direct

direct my prayer to God, and will looke up.

5 *Fidelis*, faithfull. It is full of confidence: for he calleth God to whom he addresseth himself, the God of his salvation: My Saviour, my King, my God, challenging a propriety and interest in him, so it is *oratio fidelis*.

6 *Fervens*, earnest. It is full of zeale and holy earnestnesse and importunitie, as appeareth in the ingemination here used: O God, he resumeth it and taketh better hold of him, Thou God of my salvation.

1 O God, is a good invocation: for hee heareth prayers.

2 Yet to distinguish him from all false Gods, hee is so particular as to single him from all other: thou God.

3 And to magnifie him, and to reenforce his Petition, he calleth him *Deus salus*, the God of Salvation, which expresseth him able to deliver him: for it is his nature and his love, and his glory to be a preserver of men.

4 And to bring home this joy and comfort into his own heart, he addeth *salus mea*, of my salvation. So it is *oratio fervens*, and the Apostle telleth us, that such a prayer prevaieth much with God.

For God may be a Saviour and a deliverer, and yet we may escape his saving hand, his right hand may skip us.

Wee can have no comfort in the favours of God except we can apply them at home; rather we may thinke on God and be troubled.

I finde that in *David* himselfe, My God, my God, *Psal. 22. 1.* why hast thou forsaken me? Why art thou so farre from helping me, and from the words of my roaring?

2 O God, I cry in the day time, but thou hearest not, and in the night season, and am not silent. This would never have troubled him, if he had seene that all had fared alike, if he had heard none complaine: but it followeth.

Our Fathers trusted in thee, they trusted in thee, and *Verse 4.* thou diddest deliver them.

They cryed unto thee, and were delivered.

But I am a worme, and no man, despised; &c.

His enemies upbraided him: he trusted in the Lord, that he would deliver: Let him deliver him, &c.

But a stedfast faith laying hold on God as my salvation, the decreer, the worker, the giver of my salvation: that armeth me against all the malice of the world, against all the sinnes of my soule, against all the devils of hell.

Why art thou so sad, &c. *Confidam in Domino, ipse mihi salus*, I will trust in the Lord: he is my salvation.

Quare.

But here is a *Quare*: why David doth in particular desire to be delivered from the sinne of blood, and mentioneth not his great sinne of adultery, for which hee did commit that murder?

Sol. 1.

That that sin was the fulnes and height of his transgression, as the Apostle saith; when sin is finished, it bringeth forth death: so that is the comprehension of the whole transgression. If he be freed from that, he is cleere of all. When *Judas* made confession of his sinne; hee saith no more, but *I have sinned in betraying innocent blood*; that passeth for a full confession: yet he sinned in covetousnes also, for so one of our Ancients saith, *Avaritia Christum vendidit*, Covetousnes sold Christ: yet because his treason was the finishing and full growth and stature of his sin, that comprehenderh all the rest.

Sol. 2.

The word [blood] here used is by Saint *Augustine*, Saint *Gregory*, and others interpreted according to the frequent use of Scripture, to contain our whole naturall corruption. *In multis sanguinibus tanquam in origine peccati, multa peccata intelligi voluit*. In many bloods as in the originall of sin, hee would have understood many sins. *Ad peccata respiciens*, looking to his sinnes, & *pluridicm*, he saith more; *Curo & sanguis non possidebant regnum Dei*, Flesh and blood shall not inherit the Kingdome of God. *Refertur ad Vitæ eadem*; & *refertur dicit ad omnia ejus peccata mortalia*. Hee hath reference to the murder of *Uriah*, and saith, that all his mortall sinnes are to be referred to it.

Aug. B.

Ambros.

So Saint Gregory, and after them Master Calvins. Both Davids sins were sins of hot blood: First, blood enflamed with lust. Secondly, blood enflamed with anger, and revenge. Here was the right blood of lawfull marriage extinct by murder, a propagation of illegitimate blood added by adultery. *Uxor*, a wife, became *mulier ibenon*, a brazen-fac'd woman, a shamefull and hatefull title; So both sins here contained.

3. The greater sin is here named: for murder is a more hainous sinne then adultery: Adultery defileth the body, that may be thoroughly washed and made clean; but murder destroyeth the body, and spillet the blood on the earth like water, which cannot be gathered up againe.

Sol. 3.

Adultery increaseth the world, though with an illegitimate issue: murder depriveth the world of a legitimate. Here adultery defiled a woman: but murder lost the state of a faithfull servant. Adultery is an act of peccant nature: murder is against nature, contrary to humanity: *Secuire in propriam speciem*, to be cruell against our own kinde, is hainous, and therefore lay more heavy upon the conscience of the offendor, was more offensive to God and man, and needed more speciall deprecation.

4. Sins are much weighed according to the measure of comfort given to them, and therefore such sins as are done upon a sodain temptation, be commonly no other then sins of infirmity; Satans surprizes, and our overtakings. Such was Davids adultery, for he was idle, he walked on the roofof his house: *Vidis, concupivit, aspersit, convenit, &c.* He saw, desired, sent for her, confers, &c. *cetera quis nescit?* the rest who knows not? But his other sin, a deliberate act of study, a premeditated mischief, seen and allowed. Here was fulnesse of malice, depth of cunning, fairest pretexts of high favour, all to palliate a close designed practice against the life of a faithfull servant.

Sol. 4.

Sins on the by are often more hainous then the maine sin. As here the making *Uriah* drunke, and killing him, worse then the adultery.

14. So when we have deceived a neighbour in bargaining: the maintenance and supportation of our deceit by lying and swearing, defileth the conscience more then the first sin. Sinnes that come on for the shelter and occultation or for the defence and justification of any sinne, weigh twice their own weight; because they seem to make sins out of treasure sinfull.

Adultery should have beene declined; but being committed it should have been presently repented: but when in stead hereof sin is added to sinne, that over-measure of iniquity is more then the first transgression. Therefore here wanted not cause from the monstrous & provoking condition of this sin, to put in a speciall caution by prayer against it, that it destroy not utterly.

Sol. 5.

Chron. 22. 8.

15. When *David* purposed to build an house to God: which was before this fall of his: God refused his offer. Thou hast shed blood abundantly; thou hast made great wars; thou shalt not build an house to my name, because thou hast shed much blood upon the earth in my sight. If the blood of lawfull warre shed in the quarrell of God and his Church did soule *David's* hands, and made them unfit for that work: No question, but now *David* doth consider how he hath shed the blood of warre in peace: How he hath defiled his hands with innocent blood, wilfully shed, which taketh from man the privilege of Gods Altar.

And the conscience of this might well stirre him up to this particular request. To be delivered from blouds: all serveeth to admonish us,

1. To be very carefull how we do charge our consciences with deliberate sinnes, for they cleave fast, and they weigh heavy.

Repentance hath somewhat to doe to put them off. So long as wee go no further then the evill wee would not do, and commit sin with reluctance and griefe, wee are within the verge of mercy. But when once wee commit sin with greedinesse and delight, and beare out one sinne with

with another, we forget and forsake, *que ad pacem*, what concerns our peace.

2 To do our best to preserve the life of our brother : It is our blood that runs in his veins : he is *caro de carne nostra*, flesh of our flesh; and calls *Adam* and *Eve*, father and mother, as well as we. The vexation that *David* sustained for this sin may discourage any man to have bloody hands. There is no conveyance to hide and conceal it; and grace is hardly obtained to pardon it.

2 *Promittit*, hee promises. *And my tongue shall sing aloud of thy righteousness.*

1 *Quod promittit*, that hee promises.

2 *Quid*, what.

1 *Quod*, that.

This may beare a double construction:

1 As a vow, *Lingua mea*, my tongue, &c.

2 As a declaration of the effect of that deliverance desired.

1 *Votum*, a Vow. These be noble and holy, great and good thoughts. As *Abimelech* spake like a King to *David*, when he offered him his Floore, Oxen, &c. So *David* speaks like a King to God, when he promiseth to do somewhat for him.

All receive daily benefits of donation, of condonation : every one desireth his owne turne served, but few think of returning to give thanks : as the tenth of the Lepers. Many seeke the face of God for such things as they want, spirituall or temporall : few bethink, *Ego autem quid Domino* ! What shall I render to the Lord ! *David* joyneth Petition and Promise with a conjunction copulative. *Liberame : & lingua mea* : Deliver me : and my tongue, &c. They should not part: *Beneficium*, Benefit, *Officium*, Duty. With us one good turn asketh another; and they speak to purpose, who when they request do also promise. And it is happy for us, that we have to do with one that may be entreated to doe us favours, and to expect our retribution after.

Thank-

Thankfulness is a great loser by our times.

1 It hath got an ill name: for bribes and all gifts either to buy or to corrupt justice, are called thankfulness.

2 It hath not the libertie it had; it had wont to be free, now forced.

3 Onely it hath got place: for it had wont to follow a benefite, now it commonly goes before it. Nothing loseth us the favour of God more then our barrennesse: If like the earth wee would bring forth an harvest for the seed sowed in us: if like the Sea wee did evaporate: If like rivers we did return to our Sea, whence we came, we might have *speciem angustiore*, a fuller hope, but commonly we are *sepulchra beneficiorum*, graves of benefites.

2 These words may be understood onely to declare the effect of Gods pardon, for the joy of it will set him a singing: and the favour of it will set him a worke to magnifie the righteousness of God.

Psal: 107, 1, 2. It is Davids owne rule. *O give thanks to the Lord, Let the redeemed of the Lord say so.* But indeed the Prophet

here desireth God to set his instrument in tune: that hee may sound his prayse. For till God deliver him from the foulnesse of sinne, he is unclean, and cannot be admitted *in chorum*, into the number of singers. God will refuse him as before: What hast thou to do, to declare it? But if God be pleased to remove all his sins: then he shall be a fit instrument to sound the prayse of God. Therefore *Augustine*.

August.

Admonet, non ut deponat predicationem, sed ut assumat penitentiam & obedientiam. It is not as if he ceased to prayse God, but that he takes to himself repentance and obedience. *Ex bono thesauri bona.* Good things from a good treasury. God looked on *Abel* and his offering. So soon as sin is removed, wee are presently fit for prayse. It is the generall part of our service of God, and it makes our prayers and prayses miscarry, when we come to God charged with sins, without repentance; wash you, make you clean, &c.

Esa: 1.

Then

Then come and let us reason together.

2 *Quid promittit.* What hee promises. Here observe:

1. What instrument he will use for Gods service, *lingua*, the tongue.

2. *Lingua mea*, my tongue.

3. *Cantabis*, shall sing. The manner of his service.

4. Aloud: the intention.

5. The argument of his song: *justitiam*, righteousness.

6. *Tuum*. Thine.

1 *Lingua*, the tongue.

This is *tuba anima*, the soules trumpet. The best member that we have for this service. So our old English Church Psalmes doe reade, *I will sing & give prayse with the best member that I have.* The K. B. readeth, *I will sing & give prayse, even with my glory.* So *Awake up my glory, awake Psalter.* Calvin readeth: *Exurge lingua*: arise o tongue. For that is the glorious instrument of Gods prayse. The tongue hath an ill name in Scripture, because it is the instrument of Gods dishonour and our neighbours great hart oftentimes.

Psalm 118.

Psalm 78.

The tongue of David had lasciviously courted Uriah's wife, and had spoken him faire to his hurt. The tongue often blasphemeth God, the common crying shame of the time, lying, swearing, flattering, slanderer, false witness: *multiloquium*, much-speaking, *curpiloquium*, filthy-speaking: cursing, boasting, &c. There are so many sins of the tongue, that Saint James saith; *If any man offend not in word, the same is a perfect man; and able also to bridle the whole body.* But if any man seeme to be religious, and bridlet not his tongue, this mans religion is vain. It is Davids first note of the tenants of Gods house aloft, *He that speaketh the truth in his heart, and backbiteth not with his tongue.* And it is the first rule for him that desireth life, and loveth many dayes, that hee may see good. *Keepe thy tongue from evill, and thy lips from speaking guile.* No lesson so hard to be learned of us here, as the wise and dis-

James 1. 2.

James 1. 26.

Psalm 118.

Psalm 118.

Psal. 39. 1.

Lib. 4. c. 18.

creet government of the tongue. David promised a singular care of this. *I said, I will take heed to my wayes, that I sin not in my tongue.* Socrates reports of one Pambo an honest wel-meaning man, who came to his friend, desiring him to teach him one of Davids Psalmes, he read to him this Verse. He answered: This one Verse is enough: if I learn it well. Nineteen yeeres after he said: In all that time he had hardly learned that one Verse.

Psal. 12. 4.

David is now in a good way to employ his tongue in the service of God. For they are out, which say, *with our tongue will we prevaile, our lips are our owne, who is Lord over us?* he that distinguished man by this excellent gift from all other his creatures, meant it not to him for a rod to scourge himself, for a Scorpion to sting his neighbour: nor for mans own self punishment. There is better use to be made of it, as here.

2 *Lingua mea, my tongue.*

God cannot want prayle and glory from his creatures: for *Caeli enarrant gloriam Dei*, the Heavens declare the glory of God, and one generation prayseth him to another. But that is no thanke to thee; *Lingua mea, tua, sua*, thy tongue, mine, his. As David, *Let every thing that hath breath prayse the Lord.* So let every thing that hath a tongue sing aloude, &c. Thou God of my salvation, let it be *lingua mea*, my tongue that sings. To say the truth, why is it *lingua mea*, my tongue, but to serve mine own turn in offices of piety & charity? it hath not a better employment then the prayle of the Lord. When any thing of ours doeth omit or slight duty to our maker, our interest in it cealeth. For our bodies are temples of the Holy Ghost, and our tongue is the Organ of the Church; hee that made it tuned it to his prayse. Christ cured the dumbe as well as the blinde, deafe, and lame, &c.

3 *Shall sing.*

This is the voice of joy and gladnesse in the tabernacles of the righteous. These carry forth their seed with teares: they sowe in teares, their dwelling is in convales

Lachrymarum, in the vale of teares. Though they sit by the rivers of Babel: they never hang up their Harpes: they can and do sing the song of the Lord in a strange Land. For whatsoever their outward calamities are, which often wash their faces with their teares, they have upright hearts to God, *My soule doth magnifie the Lord, and my spirit rejoiceth in God my Saviour.*

There is in every one of the Elect an outward man, which negotiateth in outward things, and hee hath his hands full. There is also an inward man, and he is willing, but weak. The calamities of life, the dishonours done to Gods name and glory by others, the failings on our own part in duty, our fallings from it, doall work our grief, and turn our organs into the voice of them that weep. Yet in the midst of these sorrowes, wee may rejoyce in the Lord, like Musique in the cabin, when the ship is in a storm. *My song shall be alwayes of the loving kindnesse of the Lord.*

Amongst all the favours of God none tasteth stronger of his divine nature, none happieth us more in the peace of conscience, and joy in the Holy Ghost, then his pardon of our sin, and deliverance from it. *Pili, dimittuntur tibi peccata tua*; Sonne, thy finnes are forgiven thee; answereth *Dauid* suite, *Sana animam meam*, heale my soule: for donation, the Lord doth not magnifie himself so much in it, seeing he hath power over all. But to pardon finnes, which do so violate his Majesty, and are so contrary to his holinesse, and doe so abuse his bounty and free favour: this may make us sing,

I never read that any thing which God gave away grieved him; but the sins of men grieve him at the heart, and make him repent his making of them. Therefore no such provocation to sing, as deliverance from sin by pardon.

Songs were in fashion of old: the Church was full of Musique, the old Testament full of songs.

Some of our curious Zeletes cry it down in Churches:

is did well when time was: but every particular person receiving Gods gracious pardon of his sin in the spiritual comfort of his conscience shall doe well to declare his thankfull recognition of it, and his singular delight in it, the cheerfulllest way he can. *Is any merry let him sing.*

4. *Aloud.* This is for God, for himselfe, for the Church.

1. *For God.* That his honour may be proclaimed, therefore they borrowed the voice of still and lowd instruments. *David* 4: make the voice of his prayse to be heard: *Diois in gemis*, tell it among the nations. *Sicut in Caelis*, as in Heaven, there the quire of the new *Ierusalem* cease not day and night to voice the prayses of God with cheerfull intention.

2. *For himselfe.* Having received such a benefit, he cannot contain himselfe, this new wine of spiritual joy which fillth his vessell must have a vent.

All passions are lowd. Anger chides lowd: sorrow crieth lowd, heart stricks lowd, and joy singeth lowd. So he expresseth the vehemencie of his affection: for to whom much is forgiven, they love much.

3. *For others.* Iron wheteth iron, examples of zeale and devoting affect much, and therefore solempne and publique Assemblies doe generally tender the best service to God, because one provoketh another.

4. *Among the Prophets.* A conscience pained discharged from the burthen and annoyance of sin, cannot continue in itselfe.

5. *Justitiam.* Righteousnes.

Quæ.

Herein. *Quæ* ab his *David* who hath singed the righteousnes of God: for righteousness is justice, and punisheth according to the rigour of the Law.

Sol. 1.

1. We answer, that God hath promised Penitents pardon, and it is just with him to performe his promise. True repentance hath ever had victory enough against sinne to remove it.

Forty dayes repentance in Ninive did deliver from the

the first of forty and many more years of sin. These be the figment of wine out of Christs own Cellar, the comfort that we have of Gods promise, and the effect that we feele of our true and unfeined repentance.

2 We may discern by his former position, *Purge me with hyssop*, that he had respect to the sacrifice of Christ, and the expiation by his blood, and there hee might challenge the righteousness of God: for it is just, *semel punire peccatum*, once to punish sin; it smarted in Christ, &c.

Sol. 3.

3 The full solution is: by righteousness here is understood the whole comprehension of all the attributes of God, for so the word is used often, *in 3. dignus dicitur nomen dei per isrl.* So it is used often, even to this purpose, and for thy righteousness sake bring my soule out of trouble. Christ to callesh him: *O righteous Father*. The pardon of our sins setteth us in a state of innocencie, which maketh the righteousness of God our song.

Sol. 3.

6 *Tuam*, thine. We sing Gods righteousness, not our own. *David* had no righteousness of his own worth a long none of us have. Our righteousness never came in to fashion all the old testament through, the best of Gods Saints have felt the want of it, and complained heavily of their poverty that way.

Wee are well apaid, that Christ is made to us of God, wisdom to believe and know the truth, and righteousness to justify us in the sight of our God: and sanctification to purge us in some measure from our unrighteousness: and redemption to save us from the dominion of sin, and the curse of the Law. So *David*, I will go forth in the strength of the Lord, and will make mention of thy righteousness onely. *Rejoyce in the Lord ye righteous, let them rejoyce whom he hath delivered, whom he hath called, whom he hath justified.* This righteousness of God in Christ shall stop the mouth of accusation. *Who shall lay any thing to the charge?* &c. It is God that justifieth.

Mercy is that which provideth the remedy for our sins, but righteousness doth exact the debt to the ut-

most farthing: Christ is our ranfome, and then righteousnesse giveth us the reward of our faith, even the salvation of our souls.



V E R S E 15.

O Lord, open thou my lips: and my mouth shall shew forth thy praise.



David having made a large promise in the former Verse, *Lingua mea cantabit*, my tongue shall sing, bethinketh himself of his naturall impotencie to this service: & he addeth this petition for Gods help, & then reneweth his former promise. In the former he professeth that his spirit is willing; hence he confesseth that his flesh is weak.

To make good his former promise, hee craves aid of God here, and then reneweth his promise: *Et os meum annuntiabit, &c. And my mouth shall shew forth, &c.* This Versicle the Church hath chosen to begin divine Service, and hath placed it in the next place after the Confession, and Absolution, as David did in this Psalm: for when our sins are removed by our repentance & Gods pardon, then, not till then wee are fit for prayer and prayle. The words contain,

1 A Prayer.

2 A promise.

3 The prayer. *Domine labia mea, &c. Lord, open thou my lips. There is a season for all things under the Sun, a time to open, and a time to shut our lips. David saith, I will keep my mouth with a bridle: I was dumbe with silence, I*

held

hold my peace, even from good. Yet here he desireth to have his lips opened, but hee would have them of Gods opening, not his own. *blasphemus es meum, ego aperui, & idcirco in vaniloquio peccatum contraxi: nunc ut tu aperias desidero, quia nihil nisi quod tu suggereris loqui concupisco.* I have hitherto opened my mouth, and therefore in vain-speaking I have sinned: now I desire thee to open it, for I desire to speak nothing but what thou shalt put in my mouth.

Greg in Psal.

There is a door of utterance which none but God doth open, he keepeth the key: he openeth, and no man shutteth; he shutteth, and no man openeth.

Saint Paul desireth the prayers of the Colossians for Coloss. 4.3. us, that God would open to us a door of utterance, to speak the mystery of Christ. That I may make it manifest, as I ought to speak. For we cannot open this door our selves to speak as we ought to speak.

Saint Ambrose saith, seeing God saith to the wicked, *Quare in enarra, &c? Claudis Depos peccatoris.* Why dost thou preach, &c. hee shuts the mouth of the sinner. *Cuius os Deus aperit, hunc peccati absolvit reatu.* Whose mouth God opens, he frees from the guilt of sin. *Iustos decore laudatio.* Prayle becommeth the upright, *Non est speciosa laus in ore peccatoris.* Prayle is not seemly in the mouth of a sinner.

Ecclesi. 18. 2.

Weigh thy words in a ballance, and make a doore and bar for thy mouth. *The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season.* *Eccl. 30. 4.*

If unreasonableness speaking to men may make anger, wee have more cause to beware wee speake not to God out of time. And if God open our lips, we are out of that feare: for as he openeth our mouthes to speak, so his spirit giveth utterance.

Acts 1. 4.

Saint Gregory is very full in this point, and saith, *illius os Deus aperit qui attendit: huius mouth he opens, who observes,*

1 *Quid*, what. 2 *Quando*, when. 3 *Ubi*, where.

4 *Cui loquatur*, to whom hee speaks.

1 *Quid*

Psal. 15. 2.

1 **Quid**, What. We must speake verities to our selves, the truth in our hearts. Our speech seasoned with salt. It must tend to edifying. The doors of thy mouth guide thee in mouth wisely.

Prov. 25. 11.

2 **Quand**, When. How good is a word in due season. A word spoken in season is like apples of gold, and pictures of silver.

3 **Ubi**, Where. As there is a time, so there is a place to open our lips. Christ was like a Lambe, non aperit os, thou shalt not open thy mouth, before Pilate.

4 **Cui**, to whom. David refrained even from good words, whilst the wicked was before him. Counsell and reproof are cast away upon fooler and unwise men, and leopards.

Psal. 141. 3.

Saint Gregory addeth, there must be, 1 **Gravitas in sensu**, Weight in the sense. 2 **Moderatio in ore**, Measure in the words. 3 **Ponderus in lectione**, Weight in the words. Other while we open our own mouths, God openeth them not. **Ite David**, prayer to God, **Domine**, watch, O Lord, before my mouth, **ut**, keep the doors of my lips.

Saint Augustine teacheth, that it is **officium oris**, ergo **aperiatur & claudatur**. **Aperiatur ad confessionem**, claudatur ad excusationem peccati. The door of the mouth; therefore let it be opened and shut: opened to confession, shut to excusing of sin. And Lactantius saith, **Aperiendus Deo**, claudendus diabolo **aperiri Deo in oratione**, claudendum in vaniloquio. It must be opened to God, & shut to the Devil; opened to God in prayer, shut to the Devil in vain speaking.

David for ten moneths together was mute, because he shut up his mouth, for as long as we live in impenitence, a spirit of dumbness possideth us, we cannot neither pray or prayle God. In this time his scullery did cry aloud: so did Uriah drunkenness, so did his letters to Jeab, so did the murder of Uriah.

Now he prayeth that the mouth of accusation may be stopp'd, and that God would open his mouth, that he may speak

(petitions for himself against these accusing sins, that hee may magnifie the loving kinde-ness of the Lord.

I conceive, that this petition for the opening of his lips, intendeth a fitting & preparing of him for the praise of God.

Wee advise well before wee put up a petition in the causes of our estate, or good name to any superiour authority. More ought wee to God he best knoweth himself how to accommodate us to his service, and therefore, *Domine aperis*, Lord, open thou.

The necessity of an holy preparation for any part of Gods Service, doth admonish and exact an holy advice with God before we go about it. Reading of his word, meditation, invocation of his Name by prayer, that hee would put our hearts in tune, and set our song of his praises to us, that wee may sing *Canticum Domini*, the song of the Lord: and then it will be *Canticum Domini*, a song to the Lord.

We may also conclude from hence, that though an inward worship of the heart be much commended to us in Scripture, so *My*, *My soule doth magnifie the Lord, and my spirit rejoiceth in God my Saviour, and David stin-* rest in his soule to this service; *My soule prayeth to the Lord, O Lord, O Lord, O Lord, and a unional service is not all that God requireth: hee would have the service also of our lips, & of our tongue, which is our glory. And to make the voice of Gods prayse to be heard, he saith: Let us praise God with my glory. Awake, Lute and Harpe, awake my* range of my glory: And he calleth upon the Church, *to* praise him in the sound of the trumpet, with timbrell and pipe, with stringed instruments and organs. Upon the lowd *Cymbals*, upon the high sounding *Cymbals*. For as we have our private Chappels for our private duties, and secret of our heart, and the closets of our conscience: So we have our part in Church in the Congregation of Gods Saints: and there wee must sing cheesfully and lowd, that God may

may be prayſed according to his excellent greatneſſe: this is heaven upon earth.

Psalm 124

3. The bold ſinners ſay: *Our lips are our own, who is Lord over us?* Theſe aſſume to themſelves both power and ſkill to menage their tongue, and acknowledge no Lord above them, to reſtrain or check them.

David in his *Domine aperiās*, Lord, open thou, confeſſeth a Lord above him. And there is no ſuch way to impudent freedom of ſpeech, as a bold contempt of authority. It is one of the provoking ſins of our time, the overbold liberty of ſpeech and procacity of the pen, cenſuring and depraving Superiours, ſcandalizing all that our diſlike hath ſet light.

The ground of this gall and worm-wood in the tongues and pens of the time, is a vain opinion that there is no Lord over us to ſtop our mouth, and to tongue-tie us. Yet wee know the laſh of the Law ſmarteth upon ſome that ſhoote for arrowes bitter words, and ſome are made examples of terror to a whole nation.

But if men feare not thoſe Lords and Lawes which take this petulancie of the tongue to take, *David* confeſſeth a Lord in my Text, to whom he committeth the opening of his mouth. *Domine aperiās*, Lord, open thou.

Let us take heed how we rule our Lips, and how wee open them before him: for by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

And of every idle word that we ſpeake, we ſhall give accompt to him in the day of judgment.

Evill words corrupt good manners: and ſuch as doe evil are but hardened and exaſperate by Libels, and ſcandalous obloquies.

1 Peter v. 9.

When *Michael* the Archangell diſputed againſt the Divell, about the body of *Moses*, he durſt not bring againſt him a rayling accusation.

True and juſt quarrels by intemperancie of the tongue may turne into rayling accusation: and it is not reprooſe, but

but rayling: so *Aug. Quicquid lacerato animo dixeris, male dixeris.* Whatsoever thou speakest with a distracted minde, thou speakest evill. Beloved, there is a Lord over us, who hath dominion of all our parts: if he open our eyes, we shall see clearely; if he open our eares, we shall heare quickly: if he open our lippes, we shall speake wisely and soberly.

This is our Master-piece, to governe our tongue well; to open and shut the doore of our lippes wisely and seasonably.

He that keepeth his mouth, keepeth his life: but hee *Prov. 13. 3.* that openeth wide his lippes, shall have destruction.

The wicked is snared by the transgression of his lippes: *Prov. 12. 13, 14* but a man shall be satisfied with good by the fruit of his mouth. Who to keepeth his mouth and his tongue, keepeth his soule from troubles. We have no better way to decline the danger of the tongue, to reape the good fruit of it, then

1 To pray, as here, *Domine, labia*, Lord, open thou my lips: or as *David, Let the words of my mouth, and the meditation of my heart be acceptable, &c. Set a watch, O Lord, before my mouth.*

2 To resolve as *David*, to take heed, *ne peccemus lingua*, lest wee offend in our tongue. To keepe our mouth bridled, not to speak thine own words.

Esa. 58. 13.

3 The promise subjoynd, setteth the tongue a work, and giveth it matter of long and speech. *And my mouth shall shew forth, &c.*

Saint *Gregory* observeth the sequence of the text: first, hee desireth pardon, then hee promisseth prayle. *Innuens, quod illi soli possunt percipere dulcedinem laudis, qui peccatorum impetraverint remissionem.* Implying, that they alone can taste the sweetnesse of prayle, who have obtained remission of sins.

1. Note.

Another note hee hath, that the wicked do not prayse God *ore suo*, with their own mouth, for such as have enslaved themselves to the Devill by sin, and as the Apostle

2. Note.

faith, have made their members servants of sinne, they have no mouthes, nor tongues, nor eyes, nor hands of their own. We cannot call it *es nostrum* our mouth, except we recover it from the service of Satan. God is not pray-led, but dishonoured in such mouthes.

3. Note.

Saint *Augustine* observeth a good argument for discourse well chosen by *David*, to set his tongue a worke; the prayle of God: here a man may begin, and never want matter to magnifie the name of the Lord: for his name onely his excellent, and his prayse is above heaven and earth.

Saint *Augustine* applyeth this text to the present occasion, and nameth three favours shewed to *David*, all well deserving this prayle.

1 *Quia ut confiterer monitus sum.* Because I am admonished to confesse my sin.

2 *Quia peccatus non derelictus sum.* Because sinning, I am not forsaken.

3 *Quia ut securus essem mundatus sum.* Because I am cleared, that I may be secure.

These are all worthy of our prayle of God all our lives through.

4. Note.

4 Saint *Augustine* saith of God. *Nec melior est si laudaveris, nec deterior si visuperaveris.* He is neither better, if thou prayse him, nor worse if thou disprayse him. He is so self sufficient, as nothing can be added to him to make him greater, nothing can be abated to make him lesse then he is. *Iustos decet laudatio.* Prayse becomes the upright. It becometh us well, and it exerciseth our love, and duty, and zeale, and inciteth others by our example, to give the Lord the honour due to his name.

Origen and *Ambrose* both observe, that the onely way to magnifie and prayle the name of the Lord is, to renew his image in us by repentance and good life in holinesse and righteounesse before him: for so he may appear greater in us, though he cannot be made greater by us, for hee is *Optimus Maximus*, the Best and the Greatest.

So Augustine. *Qui maledicit domino, ipse minuitur, qui benedicit, ipse augetur.* Hee that speakes evill of the Lord, he himselfe is diminished; hee that blesseth him, is himselfe increased. The more wee prayse him, the more we grow from grace to grace. How can we employ our tongues better, then in speaking his prayse by whom we speak? The Creeple that was repaired by the ministry of Peter and John, leaping upstoope, and walked, and entred with them into the Temple, walking, and leaping, and praying God. Then are the favours of God towne in good ground, when they come up again in prayle and thanksgiving. This is an heavenly negotiation, the importation of Gods mercies and blessings: the exportation of Gods due prayses, and our hearty thanksgivings.

Acts 3, 8.

Annunciabis, shall shew forth, is another note: for to David professeth, *I have not hid thy righteousness within my heart: I have declared thy faithfulness, and thy salvation: I have not concealed thy loving kindness, and thy truth from the great Congregation.*

5. Note.

Psal. 40. 10.

David was a publike person, both *secus Rex*, as a King, *fiens Propheta*, as a Prophet, and he had given publike offence to the Church by his sin: to the State by defiling his Land with blood, and killing a faithfull servant of State: hee had cause to declare the prayse of God openly for his pardon and reconciliation. The heart is the secret temple of Gods prayse: but zeale and devotion if it be sincere, cannot contain it selfe, So David, *My heart was hore within me; while I was musing the fire burned, then spake I with my tongue.*

Psal. 39. 3.

A good man hath *bonum thesaurum cordis*, a good treasure of his heart, and from thence *profert bona*, he bringeth forth good things: he doth not alwayes hide them there, that I may speake wisely, that I may speake heartily, that I may speake seasonably, that I may speake openly of thy prayse, *Domine, labia mea aperias*, Lord, open thou my lips.

Laudem tuam, thy prayse, not *meam*, mine. Cease from

6. Note.

man whose breath is in his nostrils: for wherein is hee to be prayſed? Great perſons are unhappy in that they have too many flatterers to prayle them beyond meaſure, which breeds that diſeaſe of greatneſſe, which is called, *tumor cordis*, the ſwelling of the heart. Let them be never ſo faulty, they ſhall be prayled whileſt they live, for feare or flattery.

David teacheth all the Church here, and very often in his *Pſalmes* where to beſtow prayle, even upon God, where there can be no feare of over-doing. Yet we juſtly prayſe *David*, the holy Ghoſt doth ſo, ſaying, that he ſerved the Lord, and walked before him *recto corde*, with an upright heart: Save onely herein, Wee prayſe his open confeſſion, his humiliation, his deprecation, his ſupplication, his full repentance.

Applic.

For our ſelves, if wee look about us well, wee ſhall ſee great cauſe to prayle the name of the Lord. But if wee look well into our ſelves, we ſhall diſcern a great unſiſſe and weakneſſe in us to do it. If thy ſoule would prayle the Lord, forget not all his benefits. Recount with thy ſelfe what he hath done for the Church, for the State in which thou liveſt, for thy ſelf in thy own perſon, in thy parents, in thy children, in thy ſoule, in thy body, in temporall, in eternall favours, corporall and ſpirituall. When thou haſt caſt up the account of thy debts, and ſeeſt how much prayſe is due to God, how unable thou art to pay this debt, here is thy remedy. *Domine, labia noſtra aperies*, Lord, open thou my lips, &c.

7. Note.

This & in my text affordeth one note more, for this fitting of us to Gods ſervice, exacteth of us performance of duty. If God open our lips, our mouthes muſt ſhew forth his prayle. Elſe we ſhall prove ill husbands of Gods ſpirituall talent.

There is no ſuch ſpirituall thriving in the graces of God, as by a preſent employing & uſing of them. *Aperies*, thou ſhalt open, & *annunciabis*, & it ſhall ſhew forth. Loe no time here is no full point at *Domine, labia mea aperies*, Lord,

Lord, open thou my lips: the promise treadeth on the heel of the prayer, and the mouth must no sooner be opened, but the prayte of God must be presently declared. Wee are in haste with God when we want any thing, *O Lord, make no long tarrying.* Do as thou wouldst be done to: when the clock is wound up, the wheels are presently in motion to make the clock strike.

We have every day fresh matter of prayte to open our mouthes. Let the hearts therefore of them rejoyce that feare the Lord: *Rumpanur & ilia Cordo.* With envy thrice accurst, Let *Codrus* bowels burst.



VERSE 16.

For thou desirest no sacrifice; else would I give it: thou delightest not in burnt Offering.



Ere is reason given why *David* craveth help of God, to enable him to his prayte: and he declareth,

1 In the negative, what kinde of Sacrifices, if they be not otherwise accompanied, do not please God, *Verse 16.*

2 In the affirmative, with what kinde of Sacrifices God is pleased.

In the first he sheweth,

1 His own forwardnesse in that kinde of service, *I would give it thee.*

2 Gods distaste, *Non desideras*, thou requirest not, *Non delectaris*, thou art not delighted with.

1 Of *David's* forwardnesse for outward worship and service, by the ceremonious and legall oblations. *Else I would*

would give it thee : for the Law imposed a necessity of such sacrifices.

1 David was a King, and therefore able to performe these : he was not so penurious to spare his purse, to deny God his due. His poorer subjects did not thinke much of it, to performe the impositions of the Law.

2 David was a Prophet, and hee stirred up others to this duty, and was willing to performe this.

3 God to whom these oblations by the law were tendred, had required this kinde of service. *I would give it thee*, there is nothing that wee have too good for him : he openeth his hand, and he filleth ours. And we give him but of his own, whatsoever wee give to him : hee layeth claime to all our offerings as his own. *For every beast in the forest is mine : and the cattle upon a thousand hills. I know all the fowles of the mountains, and the wild beasts of the field are mine.* So here moveth no thrift of parsimony in David, he hath a full hand, hee hath a willing heart to do God this service : and hee holdeth God worthy of his offerings.

Psal 50. 10, 11.

This meeteth with the hypocrisie of some Professors, who are free in the calves of their lips; which one calleth well *labia vitulorum*, the lips of calves, but they love a cheap religion that saveth their purses. They grudge to honour God with their riches, and thinke much to be at any charge in his service. They tender God, themselves and their hearts, but not their treasure where their hearts are. Such were they whom *Malachie* reproveth, whom God there calleth to account. Yee have snuffed at it, saith the Lord of hosts, and yee have brought that which was torn, and the lame, and the sick. That ye brought an offering, should I accept this of your hand, saith the Lord? But cursed be the deceiver, which hath in his flocke a male, and voweth and sacrificeth to the Lord a corrupt thing : for I am a great King, saith the Lord of Hosts, and my name is dreadfull among the heathen. They that think
either

Mal. 1. 13, 14.

either nothing at all, or the worst of all good enough for God, are branded with the curse of God.

This Prophet reproveth the peoples wretched sparing in two things, wherby the honour of God was blemished, and God was robbed.

1 In sacrifices which were offered immediatly to himself, which the Law required.

2 In tithes which were ordained for the maintenance of Gods holy worship, in the sustentation of the Priests who attended his altar and service.

In both these God was robbed and his service hindred by the covetous sparing, and wretched miserableness of the people: which brought the curse of God upon their persons and their goods: hee biddeth them tender such presents to their Governour, as they do offer unto him, and see whether he will be pleased with them, or accept their persons. *Verse 8.*

God would not have his Priests serve, and sterve at his altar: *You have robbed mee. (saith hee) in tithes and offerings. Ye are cursed with a curse, for ye have robbed me. He sheweth them a way of his blessing, and their thrift. Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of Hosts: If I will not open you now the windowes of Heaven, and powre out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes: and hee shall not destroy the fruites of your ground, neither shall your vine cast her fruit before the time in your field. You see there is nothing lost by that which is bestowed toward the suppartation of Gods worship: yea a blessing of plenty and increase is promised, and the curse of the Lord is declined, and put off by such service. Therefore David professeth that hee would willingly give sacrifice to God, and anate nothing of that which the law requireth of him toward his worship.* *Mal. 3. 8, 9. Verse 10.*

Else would I give it thee.

And good reason it is, that we who lie daily at the beautiful

tifull gate of his Temple begging almes of him, and receiving from his open hand, who openeth his hand, and filleth with his plenty every living thing, should not think much to return to him againe such offerings of our goods as his law requireth.

For as exchange of gifts doth much maintaine friendship here betweene man and man, which importeth a communion of goods between friends: So no question but it confirmeth the mutuall love betweene God and his children, and faithfull people, when God openeth the Heavens, and powreth down blessings upon them, and when they againe in first-fruits, tithes, and sacrifices, and oblations in charitable almes, benevolences, gifts, and holy legacies, living and dying, remember to honour God with their substance.

Let me commend this holy example of forward zeale in David to our imitation, that wee would be willing to give God any thing that we have, and think nothing too much, too good for his service. For we were the children of death, and he bought us with a price, the hardest bargain and dearest peniworth that was ever bought, the hottest perquisite. *For we were not redeemed with things corruptible, as gold, and silver, but with the blood of his Sonne, as of a Lambe without spot, the Sonne of his bosome in whom he was well pleased, he spared not that Sonne, but gave him: gave him to death, the death of the crosse: gave him for us who were his enemies, who sought no salvation, and asked none of him, but rather fled away in our first parents from his presence, and hid our selves from him, he sought us out in the cool of the day, and offered us his Sonne, the seed of the woman to bruite the head of the Serpent, that we may say, His glory is great in our salvation. This Sonne hath made so easie and open a way to the throne of grace, and hath opened the hand of the Father so wide to us, that if wee open our mouthes wide, he will fill them. And whatsoever we aske the Father in his name, he will give it.*

I never reade that gifts given to God did make the giver poore: and the rich young man in the Gospel might have taken Christs word for it, that giving all hee had to the poor, and following him had made him no loser upon the account.

2 From this, *utique dedissem*, I would have given, if we observe what he had given, which was sacrifice. This expresseth the time in which *David* lived under the law, wherein sacrifices were in season: and if we read the law concerning them, and the practice of the Church in those times, Wee shall see how costly Religion was under the law. That law was made and established by God in *Moses* his time, and the precise manner of ordering that service punctually set down: yet the law of sacrifices was as old as the World, the precise injunction, and expresse elucidation of the law was reserved to *Moses* his time. The morall Law is an everlasting Law, and the ten Commandements were as justly exacted from the beginning as at any time since; yet the solemne publique proclaiming of the Law was on Mount *Sinai*, when God gave it to *Moses* in two tables of his own writing. For then God began to establish a full and entire body of a Church in Ecclesiasticall, and Morall, and Civill government: that it might enter so into *Canaan*.

For the antiquity of Sacrifices, wee read first of them in the story of *Cain* and *Abel*. For so soon as we reade of their birth in the two first Verses of the fourth Chapter, the third and fourth Verses report their Sacrifice, which doth not conclude, as some would have it, that this was a wil-worship of their owne devising, approved by God, & by him after made into a law. This were to make man after his fall the authour of this law. Rather we conceive that this was a service commanded by God to *Adam*, and by him practised and taught in his Family, and so derived to after-times.

For we reade of *Noah* when he came out of the Arke, that he builded an altar to the Lord, and took of every clean
Gen. 8. 20, 21.
beast,

Gen. 22. 13.

beast, and of every clean fowle, and offered burnt offerings on the altar: and the Lord smelled a sweet savour, and bee said in his heart, I will not again curse the ground any more for mans sake. And long before Moses, Abraham being commanded by God to offer his sonne, built an altar, and God sparing his sonne, he offered a Ramme for a burnt offering in stead of his sonne.

De Consensu E-
vang. l. 1. c. 8.

Saint Augustine concludes from hence, that God commanded this kinde of service: for by the sight of nature Socrates, who was by the Oracle pronounced the most wise of all men then living did affirme, *Unumquemque Deum sic coli oportere, quomodo se ipse colendum esse praeceperit*. Every God is so to be worshipped, as he himself hath commanded. For Every man is brutish by his knowledge: and the Apostle saith, *They that are in the flesh cannot please God*. For it is written, *I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Flesh and blood cannot reveale to us the mystery of Gods worship. To shall not do every man whatsoever is right in his own eyes*; concerning the worship of God: but he directeth it, and so it must be.

Ier 51. 17.

Rom. 8. 8.

1. Cor. 1. 19.

Deut. 12. 8.

The use and intention of Sacrifices declareth this: for they were

1. Either for pacification of God provoked against us for sin.

2. Or for justification of our faith in the Messiah promised, of whom these Sacrifices were a figure.

3. Or for expression of our thankfull duty to God for his favours. All which declare the Commandement of God, and not the wit, or will of man to have devised and established this manner of service. But that which doth conclude the point against all contradiction, is Gods declaring of himself by his law after established to approve this service, and to command it to posterity by so particular and precise injunctions for this cleareth it to us, that he was not the approver onely, but the author of this service.

And indeed seeing that there was no use of the bodies of beasts or fowles before the flood for food, no flesh being then eaten, and the fruits of the earth sustaining the life of man. The use of them for sacrifice was convenient for those times, and God was gracious in his accepting of them to that use, though he needed them not.

It is no improbable opinion of them who think that after God had given his judgement upon our first parents, and reveiled Christ to them, that they offered to him a sacrifice of cleane beasts in token of their thankfulness, and in purpote, and with vow and promise of future obedience, and that God clothed their nakednesse with the skins of their sacrifices.

In the whole time before the flood, the Comandement was easie for sacrifices, because there was little other use of the bodies of these creatures.

But when the law of Ceremonies was established in *Moses* his time; the cattle of the people were a great part of their wealth, and then it grew very costly to lerve the Lord so.

There were sacrifices of course, as the *7uge sacrificium*, which spent two Lambes a day constantly: one in the morning, the other in the evening.

There were burnt offerings which were all consumed by fire upon the Altar: *ad reverentiam majestatis*, in reverence of Gods majesty.

There were sin-offerings for propitiation.

There were peace-offerings for reconciliation and thanksgiving.

David in respect of his duty to God and offence committed against God, should have offered all these sacrifices, and hee protesteth a willingnesse to give them. *Else would I have given thee*: Especially now at last having obtained peace with God, hee ought to have expressed his thankfull duty to God in a peace-offering: which he was willing to have done.

Let me onely observe in this passage, how costly the

Religion of thole times was under the Law. The common charge of the Sanctuary: the maintenance of the houte of God, with all things necessary for Gods service. The maintenance of the persons employed in the speciall ministry in holy things.

The cost of sacrifices of all sorts: the labour and cost of journey to the solemne Feasts. Every private persons necessary sacrifices and oblations upon particular occasions, amount to a very great charge, which yet was imposed by God, and born by the people.

We live in times of much more outward ease of body, much lesse charge of the purse.

Wee have houles of our God ready built to our hands, the supportation of them is esteemed a burthen. Our fathers let out competent maintenance for the Ministerie, our brethren have weighed it and found it too heavy for us. It is the vicissitude of times, one age gathered stones together, another scattered them. The Church was complained of to devoure the Common-wealth. The Common-wealth hath made it selfe amends. Wee have no cause to complaine of the cost of our Religion. But such as are faithfull in it are of *Dauids* minde: that if God desired their goods, their labours, their blood, their lives in sacrifice, they would give all, to him who is all in all. You see the aime of my obervation from *Dauids* words. *If thou desiredst it, I would give it thee:* to perswade you to hold nothing you have too precious or deare for God.

Superstition might over-do in the menaging this principle; but true judgement, and truth it selfe have established it. When the willing hearts of the people brought more then was needfull to the Sanctuary of God, curious superstition could have found vent for it all in costly ad-ornments.

Moses in wilddome set a new place to their offerings. There is a *place* an enough in them also.

And though our willing mindes would tender the whole heap to the service of God: our well guided wilddome

dome will remember what is holy, and what is comely.

2 Gods distaste of this kind of service: *non desideras, non delectaris*, thou desirest not, thou art not delighted with.

You may demand how this may be. Seeing there is so expresse Commandement in the Ceremoniall Law for sacrifices?

Quere.

Scriptures require wise Readers, else they may be perverted to the Readers destruction as the Apostle saith.

1. Then we answer, that all the negative propositions in Scripture, are not to be understood *απαρ*, in their full and peremptory sense.

Sol. 1.

Some do include a comparative relation, and do intimate the manner and measure of the thing denied. Let no man thinke that *David* doth contradict the expresse law of sacrifices, that were to walke contrary to God: yea *David* were contrary to himself, if he should absolutely and in peremptory sense deny Gods requiring or his performing sacrifices to God. For we all know that *David* lived in a time wherein sacrifices were in season: and himself concludeth this Psalm after this manner, thus saying, *Then shall thou be pleased with the sacrifices of righteousness, with burnt offering, and whole burnt offering, then shall they offer bullocks upon thine altar.* Therefore the words of my text are not true in a peremptory, but a qualified sense. Wee must take heed that we do not set Scripture against Scripture: there is no strife of tongues in Gods tabernacle. When God saith, *I will have mercy*, *Math. 9. 13.* and not sacrifice; he doth not peremptorily deny sacrifice, but hee sheweth which of these two do best please him. Both: but rather *mercy* then sacrifice. For sacrifices be oblations, *alienae carnis*, of anothers flesh, but mercy is an oblation *nostri cordis*, of our own heart. Therefore Christ saith, *Go and learn what that means.* For we must not press the letter, but the meaning of the H. Ghost in that saying. So in the words following, *I am not come to call the righteous, but sinners to repentance:* he came to call the righteous, such as were already settled his, and to confirm them;

PROV 8. 10.

LUKE 14. 12.

1. COR. 1. 17.

Sol. 2.

and to make their calling more effectual: but his chiefe businesse was to call sinners to conversion. So when wisdom saith, *Receive my instruction, and not silver:* he doth not interdict the use and receipt of silver, but desireth that we should rather give our hearts & desires to st. ct wisdom then riches. The following words cleerac, *and knowledge rather then choice gold:* and so Christ saith, *When thou makest a dinner or supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; but the poore, the maimed, the lame, the blind.*

Christ directly forbiddeth not the invitation of our friends: we have many examples in Scripture to the contrary: but he directeth hospitality to the exercise of mercy. So Saint Paul, *He sent me not to baptize, but to preach the Gospel.* He doth not directly deny his mission to that for it is his commission. *See, & predicate baptizantes, Go and preach baptizing;* And he did not transgresse his instructions when he baptized *Crispus* and *Gaius*, and the household of *Stephanas*. But the chief use of his ministry was preaching the Gospel. These examples cleere my text, that sacrifice and offering by fire were not peremptorily refused by God from *David*, but that these outward services which might be performed by Hypocrites were no amends for *David's* great and provoking sinne; there was somewhat else rather to be done, which God would accept better, which is set down in the next Verse. And we must apply our selves to such service as will best please our God.

2 Let us consider *David* as a Prophet of the Lord, and this Psalm published for the perpetuall use of the Church: and so it hath regard rather to that kinde of service which should ever continue in the Church, then to the Ceremonies of the present Law which in Christ should end.

And so we may say in peremptory sense that God desired not, delighted not in sacrifice. And referring these words to the time of the Gospel, they hold in fulnesse of sense.

For

For this we have good warrant, sacrifice and offering thou diddest not desire: burnt offering, and sin-offering hast thou not required. Then said I, *Lo, I come, &c.* This hath propheticall reference to the time of the Gospel, to the coming of Christ.

4 These sacrifices offered according to the Law were the ordinance of God, yet the authour saith: It is not possible that the blood of Bulls & Goats should take away sins.

5 Wherefore when he commeth into the world he saith: *Sacrifice, and offering thou wouldst not, but Corpus ap-
tasti mihi*: A body hast thou fitted for me.

6 In burnt offerings and sacrifice for sin thou hast had no pleasure.

Then said I, Lo, I come.

He taketh away the first, that hee may establish the second.

This cleareth the place well: for the words having reference to Christ, the onely true and sufficient sacrifice for sin, we may say with David: *non desidero, non delecta-
ru*: thou requirest not, thou art not delighted with. So distinguish tempora, distinguish the times, and all is well.

7 The service of God required both an outward and inward man, outward and inward acts of Religion, both imposed by the Law.

The outward service without the inward God desired not: The outward served onely to expresse the inward. When the outward goeth alone, God goeth beyond *non desidero, non delector*: I desire not, I am not delighted, to an hatred and abomination thereof: as to the Jews. *To what purpose is the multitude of your sacrifices to me: I am full, &c.* When you come, *Quis requisivit, who hath re-
quired them? Bring no more vain oblations, incense is ab-
omination unto me. New Moons, Sabbaths, solemn assem-
blies I cannot away with it, it is iniquity. My soule hateth them, they are a trouble to mee, I am weary to heare them. When you spread forth your hands, I will hide mine eyes: when you pray I will not heare.*

They

Verse 9.

Sol. 3.

Isay 1. 11.

12.

13.

14.

15.

They that come to reconcile themselves to God for sin, must not thinke that God is taken with these outward things.

In the first sacrifices that we read of in the Bible, *Cain* was refused, *Abel* was accepted. For God looked not, *quid in manu*: what in the hand, but *quo corde*, with what heart.

So *David* must be understood here: that God desired not sacrifices or burnt offerings, he delighted not in them: true it is he commanded them, but not for themselves, but as outward expreflures of inward affection and zeale, and devotion, faith and repentance. Therefore it is said, *by faith Abel offered to God a more excellent sacrifice then Cain, by which he obtained witnesse of God, that he was righteous.* By which faith, or by which sacrifice filled by faith he had that witnesse. *David* having to heinously offended God as you have heard, declareth, that outward service by sacrifices, is not the way of reconciliation.

The *Jews* put too much confidence in this kind of worship, and wee had need to rectifie Religion in this point. Outward duties are severely exacted by the ordinance of God. But the desire of God is not to them, nor his delight in them: his Commandement and his desire, his precept and his delight, are a full sacrifice, outward and inward. When these are parted, it is not religion, but formall and ceremoniall profession onely. The outward service of God is but the body and carcase of the service: the inward is the soule; and as a body without a soule is dead, so is the outward without the inward.

The *Jews* were very peccant in this kinde, and placed their Religion much in these outward Ceremonies. The *Pharises* who were the Puritans of those times did affect outward appearances, praying and giving almes, and fasting, and disfiguring their faces to be seene of men: and all their austerity of life was in sight, to breed opinion of holinesse, which Christ detecteth, and detesteth.

This was the leaven of the *Pharises* that sowed all the masse

Heb 11.4.

πλ. 107α.

masse of their Religion. And *David* would teach us here, that God never desired these outward things alone, or for themselves, but for the better advancement of his service, for the further and clearer remonstrance of our loving duty to him.

For what careth God for any thing of ours, who have all that we possess of his free gift? And why may not an Hypocrite have as full a hand, though not as free an heart to offer sacrifice to God, as the most holy and devout servant of God hath?

You see the lesson here read to you, that you must not think to please God with outward things alone. For except your righteousness exceed the righteousness of Scribes and Pharisees, you cannot enter into the Kingdom of heaven. Scribes and Pharisees were for externall worship, the most precise observers of the Law, that ever made profession of Religion. They did strive to over-doe the law in many things therefore *S. Paul* calleth them a *wisdom*. *the* most exquisite Sect of all.

Act 26. 5.

The Law saith, *six dayes shall thou labour, the seventh rest.*

They divided their working dayes into three parts;

One for Prayer.

A second, for reading the Law.

The third for Work.

Two thirds they gave to God.

In oblations to God, and in tithes they exceeded the Law, and gave more then was exacted. Two dayes in the week they fasted wholly from all food: for almes, they gave beyond their ability: generally, in outward things they spared neither cost, nor pains to seeme religious. Yet Christ putteth us to it, to exceed not their outward shew and performances, but their righteousness.

Here was hasty running, but it was out of the way: all this that they did might be done without any true righteousness. It is but so much more paine taken to go to hell.

Ee

There

There is somewhat else in it, that wee must looke to, and that is delivered by *David* in the next Verse.

2. Desir.

Here is *Desire*, I had given, put off with *non desideras, non desideras*: thou desirest not, thou art not delighted with: which teacheth us to apply our service to the desire of God, to his delight.

1. To the desire to that which he requireth of us.

2. We must not stay there, but affect to delight God, which makes this *desideras*, a fuller sacrifice.

If God should say, he hath no delight in us, where were we then?

As we must delight in the Lord, so wee must compose our selves in such sort as he may delight in us. The just are the jewels of the Lord, precious stones, and they must be well set: that in the day when hee maketh up his jewels, we may be called his. Then shall wee be as the apple of his eye as the signet on his right hand.

If but two or three of these meet in the Name of God: God is *in medio*, in the midst. If they offer him a sacrifice, hee smelleth a sweet savour of rest. These are Vines of his plantation: the wine which they yeeld doth please God and man.

Let his desire and delight be the rule of our service of him, that his delight may be to be with the lonnes of men.

Observe how holily proud God was of *Job*, to Satan, *Hast thou not considered my servants Job?* and of *David*, *Is not David an Israelite?* I have found *David* my servant. And to *Cornelius* the Angell of the Lord said, *The prayers and charities are come up for a memorial before God. Come up before God: he taketh notice of them, delights in them. Come up for a memorial.* God will not forget them to receive, to reward them.

all 10 4.

Coming to Church for fashion without devotion: hearing without desire to profit by it: entreating earnestly, and saying, *good Master what shall I do, &c.* And when wee know, and God hath shewed what is good, and what hee requireth at our hands, and with what he is delighted;

lighted; to go away sorrowing, as the young rich man in the Gospel did, is the mark of an Hypocrite.

Let the Apostle's argument of persuasion, *To do good, and to distribute, forget not; for with such Sacrifices God is well pleased.*

Saint Paul speaking of their Fathers, saith: *They were all under the cloud, they passed through the Sea, They were baptized unto Moses in the Cloud and in the Sea. They did all one the same spiritual way, and drinke, &c. But with many of them God was not well pleased.*

1. Cor. 10. 1 &c.

What are all the benefits which we receive from God? or all the services that we perform to God, if God be not pleased with them and us? his favours turn to rods, and our services turn to injuries to him. O let us labour to please and delight our God, for in his favour is life. If the light of his countenance shine on us, we are well happy are we, that God will vouchsafe to receive us, or to take delight in any thing that we say or think, or purpose, or desire, or endeavour, or performe.

Such dead dogs as wee are, so laden with iniquities, so weak by our infirmities, so dark in our understandings, so cold in our zeale, and in all good things so imperfect: only for our desire to give him delight acceptable to him.

Eccl

V 11:17

in man rich among the young men of the world.



and the Lord will be gracious unto him.

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IN the affirmation, here *Draw* sheweth what kind of Sacrifice God would rather have then burnt Offerings. This is such a sacrifice, as will never be out of fashion: when hee comes, of whom it is written in the volume of the booke, and

when all the sacrifices of the Ceremoniall Law cease, as shadows of things to come, giving place to the substance and body of them: then this kind of sacrifice will last in fashion and fashion to the Worlds end. This is the sacrifice which God accepteth, in and for it selfe.

Such as the Apostle calleth for, *I beseech you brethren by the mercies of God, that ye offer your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.* Consider here,

1. The matter and substance of this Sacrifice, a broken spirit, a broken and contrite heart.
2. The necessity of this sacrifice, enforced from hence: it is the sacrifice of God.
3. The acceptation hereof with God: *O God, thou wilt not despise.*

1. Of the matter.
1. Here is a double subject.
 1. The spirit.
 2. The heart.
2. Here heare the work which must be wrought upon this subject.

1. Break-

Breathing in broken spirits the heart is the place where the spirit of God dwells and contriveth his will.

I The Spirit.

By the spirit sometimes is meant in Scripture; the holy Ghost in the regenerate man, whereby he is sanctified in some measure.

This Spirit was in Christ; in plenitude, in fulness; and therewith he sanctified himselfe for our sakes.

Of this Saint Iohn speakeith; when he saith; God giveth not the spirit by measure unto him.

Sometimes the name of spirit, is given to the breath of man.

Sometimes it is taken for the reasonable soul of man, which actuateth and animateth the body; and man thereby is *anima vivens*, a living soule.

The spirit returns to God that gave it.

Sometimes it is taken for the intellectuall part of man, which we call the minde.

Sometimes it is taken for the spirit of man, which is known by the things it doeth; save that spirit of man that is in him.

So take it here. This is the understanding and discerning power in man, whereby he comprehendeth the knowledge of things.

This spirit is not capable of divine knowledge; it is supernaturall.

The naturall man understandeth not the things of God, neither can he.

For they are spiritually discerned; that is, by the help of a nobler and more excellent spirit than his.

These divine mysteries are foolishnesse to the spirit of man. For this spirit judgeth by sense and naturall reason, and is blinde to behold things invisible, which are the object of a regenerate mans spirit.

The eye of the naturall spirit seeth things present only; the eye of the spirit regenerate, seeth things to come.

The heart is the place where the spirit of God dwells and contriveth his will.

II The heart.

The heart is the proper seat of our affections: there dwell our hope, and joy, and love, and desire, our griefe and feare, &c.

It is *thesaurus cordis*: the treasure of the heart: if it do hold good things, it is *bonum thesaurum*, a good treasure: if it be the nest wherein Concupiscence hatcheth her yong, *Thelonius of the heart*, some adulteries, murders, &c.

The name of heart is often in Scripture, extended to both these: both understanding and affections: here they be distinguished to make sure worke: that both of them may be wrought upon in the oblation of this sacrifice. So the name of spirit doth include the whole inward man: yet it is here named single in his more peculiar sense.

Examples we have of both.

Gen. 8. 31.

1. Of the heart, God saith: *The imagination of mans heart is evil from his youth.* Where he understandeth not only projections casting about: but desires wishing, and purposes resolving: this or that wherein the whole inward man is contained.

chap. 9. v. 13.

2. For the spirit: so Malachie, *Therefore take heed to your spirit*: where the whole inward man is meant.

The subject then of this passion is the whole man: for the passions of the spirit and heart do afflict the body, and make a sacrifice of that also to God. So here is nothing of man left out: *Sicut delictum, ita penitentia*. As there is a fault, so there must be repentance: where the fault stained, repentance must wash. God loveth not an righteous man, neither shall any evil dwell with him, from *iniquitas cordis*, the iniquity of the heart, to *iniquitas calcanei*, the iniquity of the heele.

How this subject must be wrought upon.

Here are two words used.

1. To the spirit, *breaking*.

2. To the heart, *breaking and contrition*.

Of *breaking*. The word signifieth such a breaking as commeth of smiting, which lameth and maketh the body unable to performe the offices thereof. Or such as

thresh-

threshing, which crusheth and breaketh the straw;

2 *Contrition.* That is a word of more force, and betokeneth grinding bones with stones, as Job. 13. 18. 19.

These words are used to express the mortification of the inward man. *David* spake before of Gods breaking his bones, which is used to declare,

1 The inward vexation of the soule for sin, and feare of the indignation of God due for it.

2 The outward afflictions which God doth put upon sinners, to bring them to repentance, Gods breaking of us thus is not enough to make us a sacrifice to God. We must also thresh, and grind, and grinde our owne spirits and hearts by a serious, and unfeined, and full repentance, and then our spirit and our heart is a sacrifice acceptable to God.

3 For the breaking of the spirit, that is performed when wee take away by strong hand our intellectual powers, and faculties, from all impertinent and vain speculations, and studies: when wee bestow them all in the search of that excellent knowledge of Christ crucified, who is our way to heaven. So the Apostle esteemed to know nothing else.

4 Knowledge puffed up, it is windy and swelling in many. This bladder must be prickt, and such as overween their knowledge, must be taught to know that they yet know nothing, *scilicet oportet*, as they ought.

5 *Augustine* amongst the hereticks in his time notorious, nameth the *Opusist*, who took upon them singular knowledge.

The wise sonne of *Isak* didid not finde this in himselfe, for he said, *Surely, I am more to wisd then any man.* *Prov. 30. 21.*

He had not the understanding of a man. *I neither learned wisdom, nor have the knowledge of the holy.* *1 Cor. 13. 12.*

We cannot be sensible of our defect this way, but will needs over-esteem our knowledge: the Prophet thresheth and breaketh such spirits with this universall elogic. *Every* *Jer. 51. 17.*

man is to be cut by his knowledge: when God looked down from

from heaven; he founds *non est intelligent*; there is none that understands him to brow a sign. *Veritas*

Wisdom had much ado, shee called for audience in the street, on house-tops, much and lowd, shee cried for audience. Yet they that think they know somewhat more, then their neighbours, exalt themselves.

This spirit must be broken in us. The Devils in this kinde of light, doe farre out-shine us *et scirent*, knowing creatures: and live wee never so long, wee shall never know so much as they doe here. *Socrates* so famous in heathen story, as *Saint Augustine* saith, he was by the oracle declared the wisest of then living; at this honorable estimation of wisdom: from the sent and profession of this, *Hoc scio, quia nihil scio*. I know this, that I know nothing. This *superba scientia*, proud knowledge, is a disease in our spiritual, and in selfe shall passe which must be purged; and our spirits must be broken of it. For it is a great hinderance to our endeavour, to purchase more, when we think we have enough already.

Another disease of the spirit is, when wee are over-curious in seeking to know above that which is written, which the Apostle calleth *superstitio*. For I say through the grace given unto me, to every one that is among you, not to think of himselfe more highly, then hee ought to think, but to think soberly, according as God hath dealt to every man the measure of faith.

Quasi nos ardeat Apostolum in persecutionibus nostrum magis subtilium quam utilium. As if the Apostle restrained us from the search of things more subtile then profitable. So *Lynardus* quia qui persequatur in majestatis, opprimetur a gloria, because the searcher out of majesty, shall be oppressed with glory.

This ambition of unrevealed knowledge hath added so many fancies of men to the written Word of God, and pieced out the story of the Bible with many unwritten and legendary supplements, and traditions: and it hath moved many unnecessary questions in religion. This was the

the sin of *Adam*, and the fall of man in him, the losse of Paradise then, and wilbe the losse of heaven for ever, if we desire to be like God in omniscieny.

Some have intemperatly busied their brains to enquire what God did in that immense eternity before the Creation of the World, before time was, and finding no work for him have determined, that *Mundus* is *æternus*, the World is eternall: and so they evacuate the story of the Creation, and give *Moses* the lie. Others dream of more Worlds, as those Lunaticks who think the Moon another World, such as this in which we live, and our World to be a Moon to them, as that is to us.

Many beyond sobriety are over-busie in searching after things to come, prying into the secret closet of the Almighty, and desiring to be of his counsel for future events. The Devill took a great advantage of this, and let up Oracles for the nonce which abused many, and brought him much custome. From hence came the *auspicia q. avispicia*, Divinations by the flight of birds. *Auguria ab avium garritu*, prædictions, from the chirping and chattering of birds. *Aruspices*: such as divined by the inwards of beasts offered by their Priests upon their altars, by the colour of the entrails: the soundnesse of them, the motion, the flame, the smoke of the burning. Of this: *The King of Babel consulted with Idols, he looked upon the liver.* Ezech. 21. 21.

There were so many illusions in this kinde to abuse the credulitie, and to satisfie the curiosity of men ambitious of knowledge beyond their bounds, as that it grew into a kinde of protest study and practice. The *Augures* in *Rome* having priviledge above all other Priests, for being convicted of never so heinous a crime, they never lost their office for it. Necromancy, Geomancy, Chiromancy, Hydromancy, Onomancy, grew hence. And all Magickall conjurations effected by compact and stipulation with the Devill. These were studies, and books were written of them. *Many that used curious arts brought* Acts 19. 19.
their books. *Iunius* out of the *Syriack* readeth, *Multi magiam artem exercentes*: Many that were exercised in the

Magick art. For the *Ephesians* were very notorious this way. *ἑρμηνεύματα*, grew into a Proverb, concerning the magicall inscriptions of amulets, *ἑρμῆς*, charmes worn about the neck. Our times are not free of this dotage, consulting wise-men and wise-women, for things lost, for things to come: going to *Ekyon*, as if there were no God in *Israel*. The wise sonne of *Syrach* adviseth us well.

Eccles. 3, 21, 22. *Seek not things that are too hard for thee, neither search thou things that are above thy strength.* But what is commanded thee, think thereon with reverence, for it is not needful for thee to see the things that are in secret. Be not curious in unnecessary matters, for more things are shewed to thee, then men understand. The spirit must be broken of these studies, they are diabolically, and do but fasten us so much more to the familiaritie of that roaring lion, who playeth the cunning Serpent with us to deceive.

3 Another disease of the spirit is vain knowledge, when we spend our time in a frothy learning of humane wit, neglecting the solid study of the way of our salvation.

The reading of the books of time, the *Chronicles* and *Annals* of former ages: the judicious survey of the *Histories* of our own or other Nations.

The industrious and ingenious search into the excellent wilcome of the ancient Poets and Mythologists is no losse of time, where a sober discretion hath the menage of them; and these studies as hand-maids do look upon the hand of their mistress: the doctrine of God steare, and of the way of life. But when these take up the whole man, and recreations do turn to our set work: this overdoing in them, joy ned with neglect of that *nummum necessarium*, one thing necessary, proves a disease in the spirit, and benighteth us so that we shall hardly finde the way to Heaven.

Our times have exceeded the former ages in the innumerable spawn of idle Pamphlets, and much of our little time is vainly cast away upon them. Wee must redeeme the time, a talent for which wee shall be answerable to our God; and break our spirits from these vanities also.

The

The way to reforme this is to propound to our selves the knowledge of God, and him whom God hath sent Iesus Christ in chiefe, and to use all other studies and arts, our own, and others wits to the advancing of this maine science.

And for that luscious and sensuall delight which looser and lighter studies do bring, to fall out with it, and as the wiseman adviseth, to say to laughter, thou art mad, and to pleasure, what meanest thou? There is a sweetnesse in the Law of God, and in the holy study of his testimonies, which if our tast were rectified as *David's* was, would surpass the relish of hony, and the hony combe. But diseased tastes cannot relish this sweetnesse. When Saint *Paul* the chiefe learned man of the thirteen Apostles did come to himself, hee esteemed to know nothing but *Iesus Christ and him crucified*. 1. Cor. 2. 2. Again, *I thinke all things but* Philip. 3. 8. *losse for the excellent knowledge sake of Christ Iesus my Lord, and do judge them but dung, that I might win Christ.* It is no easie matter to break our spirits from these plausible and delightfull weins of wit though wee know, that it was the fall and ruine of man: he sought many inventions. The taste that hath bin long used to the Onions and Garlick of *Egypt*, cannot like Manna the food of Angels a long time.

But as Physicians for the body finding their intemperate patients disease, do forbid them all kinde of meats that sewell their disease, and limir them to a diet, with which they thrive well and recover health; so must our soules for cure of these diseases, be strongly kept from such studies and knowledge as do but encrease vanity, and restrained to the Manna of Gods holy Word, the most wholsome bread, and sincere milke, and strong meate of the inward man. Custome will wean us, and the sweet wholsomnesse of this better diet, and the experienced vegetation and spirituall battening of the soule by it will in the end approve vaine studies to be no better then the husks of the swine in a farre Country. But the Word of

God to be the bread of our own fathers house, even the bread wherwith he feedeth his owne family sufficiently: the bread that strengtheneth mans heart.

Gen. 2. 4.
Prov. 9. 5.

And when we have once fed of this heartily, that wee desire some drink to it, hee will bring us to his house of wine: for whom he admitteth to eat of his bread, he inviteth also to drinke of the wine that hee hath mingled. Yong stomacks affect raw and unripe fruits, & do charge their bodies with diseases therby. It is a breaking and extreme pain to them to be restrained from them. So doe yong wits exercise themselves, and consume time in the raw fruits of green heads, and feed the appetite of their yet undiscerning spirit.

All this must be unlearned and forgotten to make room for saving knowledge, though wee part with this, as Hannibal did from *Italie*, or *Loss* wife from *Sodome*.

3. *A broken heart.*

The heart is the first-born in us, Nature's eldest sonne in the production of man.

It is soveraigne in the body, it rules and commands all the rest.

Jer. 17. 9.

Gen. 6. 5.

In the Creation of it, in *Adam*, it was *Cor mundum*, *cor perfectum*: A clean heart, a perfect heart: for all that hee made was exceeding good. Since the fall of man, it hath gotten an ill name. The heart is deceitfull above all things, and desperately wicked, who can know it? I the Lord search the heart. And you shall see how he found it generally in men. God saw that the wickednesse of man was great in the earth, and that every imagination of the thoughts of his heart were only evil continually: the margent of the Kings Bible rendreth the word in full signification: Every desire and purpose of the heart.

Ezek. 11. 19.

Hab. 1. 14

1. God promiseth his people to take the stony hearts out of their flesh. Here *cor durum*, an hard heart. Our hearts are hardened by the custome of sin.

2. There is *cor pravam*, an evill heart. Take heed that there

there be not in any of you an evil heart of unbelief to depart away from the living God. This is an heart infected with the corrupt love, either of falshood to forsake the truth of God, as Hereticks; or of vanity to preferre the pleasures of this life before the good old way. This is the sin of *filiis seculi*, the children of this world.

3. *Cor perversum*, a froward heart, *hæc* that hath a froward heart, findeth no good. This is a peevish and contradictory evil nature, that cannot live under awe and rule, but resisteth the good motions of the Spirit. You have al-
ways resisted the Holy Ghost.

PROV. 17. 20.

ACTS 7. 51.

4. *Cor laqueus*, the heart which is a snare, as the adulterous woman. Salomon saith, *Her heart is snared and nets*. Such hearts have all flatterers that glose with us, and break our heads with their oile. Such have all impostors and deceitfull fair-spoken pretenders of love, who secretly lie in wait to undermine us, and do us hurt. Such as face it for shew to be religious, and have seven abominations in their hearts.

ECCLES 7. 26.

5. There is also a plaguy heart. So Salomon, *What prayer or supplication shall be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart*.

1. REG 8. 38.

In the diseases of the body, the venome and malignity of the disease hasteth all it can to the heart to destroy that, and there it endeth.

But in spirituall diseases, the heart hatcheth and spawneth sin, the issue of concupiscence, and seminateth it in the affections and desires. For out of the heart come, adulteries, murders, &c. These be those painfull swellings, and ulcerous sores which sin breedeth in the heart of man: a very plague in the heart. Yet for all this, our God saith to us, *My sonne, give me thy heart*: being so bad as it is, it is not worth the giving or receiving. Therefore to make it a sacrifice to God, we must break it. *A broken and a contrite heart God will not despise*. Wee must thresh and

breake, and melt and grinde our hearts to make them a present for him. Two wayes may the heart of man be thus broken.

1. By outward afflictions.
2. By inward compunction.

1 For outward afflictions. These are of great force to break an hard heart, to melt an iron heart, to humble a proud heart, to tame a rebellious heart, to recover a stray heart.

God often worketh upon the hearts of sinners this way. And *David* found this physick very healthfull to him. *Before I was afflicted, I went astray: but now I keep thy Word.* It was good for me, that I was afflicted. Saint *Paul* being to part with his friends, and seeing them all teares, for the grief therof, saith, *What means you to weep and to break my heart?* The heart of man is easily broken with grief.

Act 21. 13.

Elijah grew weary of his life. So did *Jonah*, both desire of God that they may die. *Job* and *Jeremy* had their hearts broken with sorrows that they abhorred life, and never did any more earnestly desire to live, then they did to be cut off from the land of the living. Many of these fits and sharpe agonies come upon us: wee find the *Romane* stories full of examples of those whom the outward crosses of life have so wearied, that they have preferred to die by their own hand, rather then to live out the furious assault of temporall disgrace or pain. Wee have losses in our goods, grief for our friends, heavinesse for the losse of children, or their unthriving courses in the world, manifold sicknesses, molestation by suites, and such like grievances store.

God is pleased to use these as meanes to breake our hearts, and they doe worke with some: for in the day of their affliction they will seeke God diligently.

And when the judgements of God are upon the earth, the inhabitants of the world will learne righteousness.

But

But an heart thus broken onely with ourward tribulations, is not alwayes a sacrifice for sinne. For murmurers, and male-contents, and envious persons, because they cannot have their will, doe not onely sicken and diseale all the joyes of life: but choake and strangle them, with immoderate vexation.

If hearts so broken were a sacrifice to God: *Cain*, and *Lamech*, and *Esau*, and *Ishmael*, and *Absolon*, might plead for their acceptance with God: for in *Cains* countenance, in *Lamechs* words, in *Ishmaels* looks, in *Esaus* teares, in *Absolons* flight, wee may discern what hearts they had: no question, much shaken, and broken with severall vexations, because they could not have their will.

2 Inward compunction:

St. Bernard putteth us into the way of it.

1 Looking up unto God.

2 Looking downe upon our selves.

1 Vpon God if we looke, we shall finde,

1 What he hath beene, and is.

2 What he is, and shall be.

1 What he hath beene and is to us, a *Father* and a maker: for *thy hands have made me and fashioned me. He made us, not we our selves: we are wonderfully and fearefully made.*

Wonderfully, in respect of the priviledges of man above all his other creatures, and fearefully, in respect of the danger he was in, in case of falling.

2 *Benefactor*: for notwithstanding our fall, to omit all other his favours, *Misit, dedit filium: non peperit*: he hath sent, he hath give his Son, he hath not spared him, and by him he offereth life and salvation. God is no debtor to us, that he should have so immense a summe of favours to pay us.

Adam would have sought out him in the fresh of the morning, if it had been so.

Let us but cast up the accompt of the favours of God to us, that is enough to breake the heart, for full shame doth

doth not onely put us out of countenance, but out of heart also.

Ad omnia rem es, plange per singula, thy guilt is universall, let thy sorrow be universall. There is never a favour by us received from God, but it deserveth the thanks and obedience of our whole life.

Many finnes are punished onely with shame here, the law presumeth that shame will breake the heart, and remove the offence. *Quānam fronte attolla oculos ad unum patris, tam boni, tam mali filii?* With what face do I so wicked a sonne behold the countenance of so good a Father? Shame hath this power of breaking the heart, because in all ingenuous natures it is joyned with griefe, and grief grindeth the heart to powder.

For how can wee suffer it, to have our faces covered with confusion, and not to have our soules rent and torne with sorrow, when wee consider how unthankfully wee have requited God with evil for all the favours hee hath done for us. When he pleadeth, *What could I have done more for my Vineyard that I have not done?* and shall say, *If this had been too little, I would have done more: yet hee looked for grapes, and lo, we have brought him forth wilde grapes.*

Can this do lesse then engrave our soules, and charge them with heaviness, even to the death? that for our corn and wine and oile, for the bread that strengtheneth our harts, for the oile that maketh our countenance cheerefull, for the wine that comforteth us, for rain and fruitfull seasons, for peace and prosperity; wee should grieve the heart of God and pain him with our finnes, even to repentance that he hath made us!

2 Consider what he is and shall be to us.

1 Hee is: the Lord *Jehovah* is his name, he protecteth us in our being, he giveth us laws to regulate our conversation: and he saith to every one of us, *Hec fac & vires*. Do this, and live.

But

But we have set his laws light, and have cast his Commandements behind our backs. We have hated to be reformed: God himself the Father of mercies, and God of all consolation cannot find out a way for mercy. How shall I be mercifull to thee in this! God hath risen early to send his prophets to us: and they have stretched out their hands all the day long, in season, and out of season, calling upon us to heare his words, for they are sweet.

The wise consideration and remembrance of this exceeding love and patience of God in forbearing us, of his wisdom in guiding us, leading us like sheep by the hand of *Moses* and *Aaron*, compared with our sinfull aberrations, and wilfull oppositions to his Law may work upon us these two thoughts, which may break our hearts.

1 *Quid feci?* What have I done? It was *Jeremies* complaint, that there was none in the people, that so be-thought himself and cryed, *Quid feci?* What have I done? Who audited his life, and called himself to account for his sins; but every man ran on in his sin, as an horse rusheth into the battaile. But even-reckonings doe make long friends.

If we see upon the accompt that wee have not to pay, at least with the servant in the Parable, let us aske mercy and crave a further day, and promise payment, that he may forgive us all the debt.

2 With the auditours of *Peter*, *Viri fratres, quid faciemus?* Men and brethren, what shall we do? When our hearts fail us, and we are at our wits end, and all our cunning is gone, in this storm: Then *Samuel* the Lords Prophet will say; *God forbid, that I should sinne against the Lord, and cease praying for you: but I will teach you the good, and the right way.* 1. Sam. 12, 23.

Yea, God himselfe shall be thy teacher: *He hath shewed thee, o man, what is good, and what the Lord requireth of thee.* Mikah. 6. 8.

May not our hearts melt within us, considering the time of light in which wee have lived, that our wayes

should yet be taxed with darknesse? That ignorance should now be charged upon us, after wisdome hath uttered her voice so long in our streets, and high-ways, and on our house-tops? Insomuch as God cryeth unto us in complaint and grief. *Why will you perishe, O house of Israel?*

2 Consider God as hee shall be the judge of all our wayes, of all our words, of all our thoughts. *Shall I not avenge me of such a Nation as this? We shall all appeare before the judgment seat of God: and every man shall give account to God of himselfe.* What heart thinketh of this day, of this apparance, of this account, of this judgment, but it breaketh like a potters vessell, it melteth like the fat of Lambs?

For when God ariseth and awaketh as one out of sleep, as Noah awaked, and knoweth what his tonnes have done to him: Will not he rain snares to take us, that wee may not escape his hail-stones, and coles of fire? The God whom we provoke is a jealous and a terrible God: it is a fearfull thing to fall into his angry hands: when he ariseth to judge, the righteous shall hardly be saved. As Saint Bernard saith, *Instaurat adversum me testes.* Hee appointeth witnesses against me. These are of two sorts, it is a breaking of our hearts to heare either of them give evidence.

1 His benefits. *Vitum, vestitum, usum temporis huius & ante omnia sanguinem filii ejus.* His food, apparell, the use of his time; above all, the blood of his Sonne. Would these severall seeds of grace yeild him no harvest?

2 Our sins, our folly trespassing his wisdome: our vanity offending his holinesse, our falshood his truth, our unrighteousnesse his justice, our presumption his mercy, and our rebellion his power.

Saint Bernard in meditation of the account for this is all broken heart and all. *Paveo gehennam, paveo iudicio vultum ipsius angelicis potestatibus tremendum, horreo vermem rodentem, ignem torrentem fumum, sulphur, tenebras*

exteriores. Quis dabit capiti meo aquam, & oculis meis fontem lachrymarum, ut praeveniam fletibus meis, fletum & furorem dentium, &c. Hec me, mater mea, ut quid genuisti me filium doloris, amaritudinis, indignationis & plorationis aeternae: natum in combustionem, & cibum ignis. I feare hell, I feare the countenance of the judge, to be feared by angelicall powers, I feare the worme gnawing, the fire broyling, the smoke, the brimstone, the outer darknesse. Who will give water to my head, and a fountaine of teares to my eyes, that I may prevent by my weeping, the weeping and gnashing of teeth? O my mother, why hast thou begotten me, a sonne of sorrow, of bitternesse, of wrath, of eternall wayling, born to be burnt, and to be meat for the fire?

We are here convicted in two tryals, and receive sentence of condemnation in both.

1 In the judgement of the Law which wee have broken,

2 Of our conscience which pronounceth us children of darknesse, and heires of condemnation. When the sad consideration of these things hath broken our hearts and ground them to dust, then the nest of sinne will be destroyed, and concupiscence shall not have where to lay her yong.

Observe the difference of true Religion from false. The gods of the Heathen doe never exact such breaking of hearts of their worshippers. Let them have your eye, your tongue, your knee, your gifts, and keep your hearts to your selves. For they know not whether you give them hearts or no. But our God will have our hearts, and hee will have them thus broken! and there is no delaying or dallying with him, hee searcheth us to the bottome, and tryeth hearts and reins, We cannot deceive him with un-reall semblances.

The way to heaven is not so easie as most men deem it: *We must suffer with Christ, if we will reigne with him, his soule was heavy, and he was broken for our sins, when the*

chastisement of our peace lay upon him. And we must rent our hearts, and not our garments, when wee turne to the Lord, if we will have mercy and forgiveness. There is nothing that flattereth sin more in us then an opinion of the easinesse of repentance.

But if we observe David in this Psalme, we shall discern that there is no such tribulation as true repentance, it is a washing thoroughly, a rubbing and scouring with hyssop: it will cost hote and scalding water to purge the stains and blemishes of our life. It will cost the breaking of our bones: *strong cries and supplications, that wee may heare of joy and gladnesse.*

It will cost us a breaking first, then a new making of our hearts to fill them, a present for him who saith: *My sonne, give me thy heart.* And now what shall I say, and what shall I doe unto thee, thou preserver of men? My heart is not worth the giving to thee: *If we should search Ierusalem with candles, should we finde such a heart? O that there were such a heart (saith our God) in them, that they would feare me and keep my Commandements alwayes! that it might go well with them, and with their children for ever.* Our broken heart is such an heart: when our stubborne will is corrected and made pliant, and obedient to the wil of God, when our love is taken away from the world, and the things therof, and fixed on the Lord. When our vast desires are limited to the seeking of the Kingdom of God, and the righteousness therof.

When our flattering hopes are taken off from things temporall which profit not, and reach out to the promises of God which concern better things. When our luscious delights are no longer grazed on the green pastures of vain pleasure which saginate them to slaughter: *but our delight is in the law of God, and in that law we do exercise our selves day and night.* When our strong endeavours and labours are not for bread that perisheth: but for that which feedeth to everlasting life. When our high flowne ambition ceaseth to affect the false and unconstant honors of

of the world, and reacheth forth an hand to the never-withering crown of glory. When our feare is not of them that can kill the body, and there an end, but of him who can deliver soule and body to death eternall. When our griefe is not for the punishments we suffer, but for the sins that deserve them. These be broken and contrite hearts.

You see to what all that I have said driveth: even to stirre up my selfe and you to a true repentance: which the Prophet calleth, *the breaking up of the fallow ground of our hearts*. Why should our hearts lye fallow and receive no seed, and bring forth nothing but weeds? It asketh culture, digging and ploughing to make it capable of good seed.

No man casteth away seed upon fallow ground. If we would bring forth fruit to God, we must suffer the plow, the renting and tearing of the share: this is repentance.

John began his preaching at repentance. So did Christ. And he sent forth his Disciples, admonishing men every where to repent. If destruction were within forty dayes of us: repentance would stand in the gap and keep it out. If the Decree were ready for birth, repentance would make an aborcement. If wee be nailed to the crosse of shame and pain, wheron we suffer justly: repentance will open Paradise to us. If our sins were grained in crimson or scarlet, repentance would wash us whiter then snow. If our iniquities had hid the face of God from us: repentance would uneclipse it, and our eies should see our salvation. Our sins breake the hearts of others. *David* weepeth for transgressors, here is *sanguis vulnerati cordis*, the bloud of a wounded heart. O weepe for your selves and your children!

2 Sacrifices of God. This title given to these Sacrifices called *Sacrificia Dei*, the Sacrifices of God, doth shew

{ 1 The necessity
{ 2 The excellency

{ of them.
{

G g 3

1 The

1 The necessity.

No Nation was ever so irreligious, but it acknowledged and worshipped some God. *Nemo simpliciter atheos.* No man is simply an Atheist. And they thought him that they worshipped worthy of some oblations and gifts. It is one of the honors that inferiors do to their superiours, to present them with gifts.

It is recorded of *Israel*, that when God had set *Saul* over them for their King, that the children of *Belial* said, *How shall this man save us? And they despised him, and brought him no presents.* They are called men of *Belial*, i. *sine jugo*, without a yoke.

But of *Moab* it is said, when *David* had subdued them and they came under his yoke: *The Moabites became Davids servants, and brought gifts.* In the short story of the old World little is recorded of the acts of those persons who lived then.

Yet this is of the two first brethren, before any Law exprest for it. In proceſſe of time it came to passe, that *Cain* brought of the fruit of the ground an offering to the Lord. And *Abel* also brought of the first-lings of his flocke, and of the fat thereof.

No question instructed by *Adam*, and by him exampled to it, and seasoned with that axiome of nature, that God must have gifts from us.

Aristotle that great Naturalist doth maintaine, that gifts are of good use for conservation of friendship. *Every good and perfect gift commeth to us from God.* Thankfull gifts returned from us to him, conserve his friendship.

The *Athenians*, who worshipped an unknowne God, yet had an altar in the street, for oblations and sacrifices to be offered to him.

Not *David* onely saith, *Quid retribuam Domino? What shall I render unto the Lord?* But the people who had perverted their wayes by many revolts from God, do be-think themselves: *Wherewith shall I come before the Lord, and bow my selfe before the high God? Here is not care taken*

taken how to shift the charge, and to doe it as cheape as may be. *Shall I come before him with burnt-offerings, with calves of a yeare old? Will the Lord be pleased with thousands of Rams, or with ten thousands of rivers of oile? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soule?* Here are gratulatory, and propitiatory, and expiatory sacrifices studied to remunerate and to reconcile God.

It is true that God hath no need of us, or our gifts. *If he were hungry, hee would not make his moan to us.* Yet these tenders of our thankfull duty to him doe acknowledge our love and humble subjection to his government, and confesse him Lord of all that we possesse, and stoop all that we have to his power and will. *Psal. 50. 12.*

How glad are wee when our Prince will receive graciously any such present as wee are able to bring him? More should it concern us in duty to present our God with our gifts, and more cause have we of joy, if hee doe accept our persons in them.

And seeing wee cannot adde any thing to him by any present that we can tender to him, for our wel-doing extendeth not to him, yet wee may at second hand do him honour in his house by adorning that: in his Saints, by feeding their hunger, clothing their nakednesse, healing their sicknesse. And with such sacrifices God is well pleased.

Now that wee have seen in *Dauids* overture what is the most acceptable tender wee can make to God, and that a broken spirit and a contrite heart are called the sacrifices of God: Wee behold the absolute necessity of these Sacrifices. For God must have his due. And they be no better then sonnes of *Belial*, that deny him his due herein. If wee fall short herein, God will lay Felony to our charge, *You have robbed mee. Will a man rob God?* *but ye say, wherein have wee robbed thee? in tithes and offerings.* Ye are cursed with a curse, for yee have robbed me, even this whole Nation. God requireth of you broken *Mal. 3. 8.*

ken spirits, and contrite hearts, and you with-hold them from him. You will not endure the smart and paine of contrition. The losse of your vain fancies and imaginations. The crossing of your sensuall and carnall delights and desires: the disquieting of the body of sinne: your separation from the World. *The mortification of your earthly members, the crucifying of your old man, The bringing of your body into subjection. Caro & sanguis, flesh and bloud cry: Durus est hic sermo.* It is an hard saying. And when God demandeth all we have of us, as *Bethsada* of *Aram* did of *Ahab* King of *Israel*, wee put him off with this answer, *This thing I may not do.*

1. Reg. 16. 9.

But remember the necessity of this Sacrifice of a broken spirit and a contrite heart: For these are Sacrifices to God, such as God exacteth of all, and without which there is no appearing in his presence. Let no man appeare before me empty, is his Law: and we have no fulnesse but in this Sacrifice.

How unkindly doe wee take it at the hands of God when we cry unto him, and he heareth us not, at least as one that did not vouchsafe us the hearing, hee doth not grant our requests? Yet hee may say of every one of us, of some twenty, of some forty, of others sixty yeers long and more have I been grieved with this generation. That is the shame, and it threatneth to be the sorrow of our unthankfull Land. God hath not his due amongst us, though he give us rain and fruitfull seasons, Corne and Wine and Oile, all the necessities of life. Wee give him not the sacrifices of our broken spirits, and contrite hearts, which are the sacrifices of God.

We come off liberally to men to purchase their favour and mediation in our suits, and bribes given to men have robbed God of the Sacrifices due to him. Let us lay it to heart.

I read of the *Sybarites*, a people effeminate and vaine in their sensuall delights, that they had a prophecy, that their City should subsist till their gods were in lesse estimation

mation then men. It fell out that a slave obtaining no mercy at the hands of his Master for the gods sake, fled to the monument of his Masters Ancestors, and for their sakes implored, and obtained pardon. When *Amyris* a Philosopher living there heard of this, that men were more regarded then their gods, hee looked for a mine to come upon the City, & fled away from it. Shortly after, the *Crochians* their adversaries subdued them and fulfilled that Prophecy. Wee may take home this example to our times, and apply it to those with whom God is neglected, and men regarded more then God. Their voluptuous and *Sybariticall* life hath opened a way to the indignation of God.

And they have no way to helpe it, but with a full Sacrifice of broken spirits and contrite hearts. We need not with the fearfull Philosopher quit our Country, & forsake our habitations: let us remove our crying sins, by which God is dishonoured, *and there will be peace within our walls, and prosperie within our Palaces.* And the eyes of them that desire to see us in the dust shall faile, and the ruines of our hearts shall repaire the ruines of our temporall Felicitie.

3 This title expresseth the excellency of these Sacrifices, they be Sacrifices of God: For there be *Sacrificia stultorum*, the Sacrifices of Fooles. *Be more neere to heare, then to offer the Sacrifice of fooles: they know not that they do evill.*

Cains was not the Sacrifice of God, for his works were evill. The foolish *Israelites* did offer their sonnes and daughters unto Devils. *Psalm 106. 37.*

Many of the Heathen were so transported with superstition and reverence of their false gods, that they spared not to offer up their children in burnt Sacrifices to them. *They have burned their sonnes and daughters with fire to their gods.* *Israel* hath warning, not to do so. Yet they took no warning: For not onely the King of *Moab* did

Hh

this:

2. Reg. 3. 27.

2. Reg. 16. 3.

2. Reg. 17. 17.

this: For hee offered his sonne the heire of his kingdome, for a burnt-offering upon the wall: But Abaz King of Judah made his sonne to passe through the fire. And wee finde it one of the provocations, which incensed the Lord against Israel, to give them into deportation.

Some thinke, that this evill custome grew out of the Commanement given to Abraham, to offer his Sonne. From whence was concluded that the greatest expresseure of obedience put upon him, did teach it the exaltation and fulnesse of zeale in them that could find in their hearts to offer up their beloved children in sacrifice.

Therefore in the consultation before urged in *Adiab*, for the means of reconciliation to God this was one: Shall I give the fruit of my body, for the sin of my soule? But Abraham did not kill his sonne, hee would have done it by vertue of Gods speciall Commandement, and God approved his willing obedience, but held his hand from the act. For he will have mercy, and not sacrifice. I deny not but there is a strong demonstration of fervent zeale in those that can afford to God such Sacrifices. But that which he requireth is more excellent, and toucheth us much more neer the quick, as S. *Austine*, *In te habes quod occidas, noli extra te quaerere*. Thou hast what thou mayst kill, in thy selfe: seeke not Frankincense without thy selfe.

This breaking of the heart and contrition of the spirit, is a sacrifice for God.

Have wee not heard of some who in the conscience of sinne hath so afflicted, as they have not thought themselves worthy of any more life, but have died by their own hand?

These courses are desperate and damnable, that is not it which God requireth of them: hee doth not desire our bodies, a dead sacrifice. *I beseech you brethren, that you give up your bodies a living Sacrifice*. This is his will, *Uspereant crimina, non homines*: that the faults perish, not the men.

men. We shall find that a work of more sorrow and affliction then to kill the body: Wee have full examples in the books of time, of many that have made nothing of it to die by their own hand.

But it is a Sacrifice onely for God to destroy the body of sin in our selves, and to preserve life for Gods better service. For our sinnes be dearer to us then our children, then our life, then our good name, which should be valued more then life: then our precious soules. Doth not the drunkard preferre his drunkennesse before his health; who knoweth that drunkennesse destroyeth health? Doth not the covetous man love his wedge, and heape more then Heaven?

Doth not the Wanton undo his body, his posterity, his very soule, for the fulfilling of his lust? Do not all sinners sell Heaven and eternall life for the feeding, and fewelling of their darling sinnes? Of all the lessons that wee are taught in the house of God, none is so hard to learn, none so uneasie to practise as the doctrine of Repentance. Men are either transported with gluttony and drunkennesse, and all they can get goeth that way, their bellie is their God, and they make all these means Sacrifices to that devouring Idoll.

If they feed the hungry and quench the thirst of their brethren, their meats and drinks are sacrifices to God. Especially when wee deny them to our selves to relieve such, or we are transported with pride, and our back is our god, and Fashion is our Idoll, and wee consume all in vain adornings of our houses of clay, hanging them with the costly garish trappings of vanity. If wee give one of our coats to cover the nakednesse of our brethren, and spare our wooll to keep them warm, that their souls may bleesse us for it; this garment so bestowed is a sacrifice to God.

Or we are transported with ambition, and all our study is how to rise higher, our cares and desires, and our wealth are all sacrifices to that Idoll of Ambition: but if we raise

the poor out of the dust, & take him up from the ground,
it is *sacrificium Deo*, a sacrifice to God.

1. Sam. 15. 21.

Was *Saul* a sacrifice to God, when against Gods Com-
mandement he spared the best of the spoile of *Amalek*, to
offer it to God? *Is not obedience better then sacrifice?*
Doth the Church of *Rome* offer God a sacrifice, when she
pretenteth the Shrines of the dead, and the Images of our
Lady, and the Saints with rich gifts? They did so who
kneaded their dough, and made cakes to offer them to
the Queen of Heaven, and powred out drink-offerings to
other gods.

Ier. 18.

Hab. 1. 16.

Be there not many that sacrifice to their net, and burn
incense to their drag, because by them their portion is fat,
and their *meat* plentiful? These make themselves their
owne idols, and kiss their owne hands, and thank their
owne wits for all the good that cometh to them, they
never look up to high as God, to give him thanks for any
thing.

But when all is done, this onely is a sacrifice to God;
when we break our hearts and spirits, and grinde them
with sincere contrition for sin, destroying the nest wher-
in lust teemeth her brood of iniquity. This putteth away
the leaven which soweth all our actions and devotions,
and turneth our very prayers into sin. The excellency of
this sacrifice will more cleerly appeare in the following
portion of my text.

Isa. 57. 15.

Ist. 61. 1.

These broken-hearted persons are such as God delighteth
to dwell with, that he may revive the spirit of contrite ones.
The *Israhel* onely is the Gospel sent: Hee hath sent me to binde
up the broken-hearted.

These be mourners, they not onely bewaile their own
sins, but their eyes do run rivers of waters for those that
keep not the Law. They are grieved for transgressours.
One of these is health to a City, all fare the better for him,
that righteous soule was vexed with the ungodlinesse of
Sodom. God warned him out: his Angell pulled him
out, and he desiring a place to retire to, the Angell hast-
ned.

ned him thither, saying, *Haste thee, escape thither, for I cannot do any thing till thou be come thither.* These mourners are privileged from the fury of Gods destroying Angell, his marke is upon them: they must be spared in the day of Gods visitation. Come not neere any man upon whom is the mark. Gen. 19. 22. Ez. 9. 4.

They have eyes pickled in their teares: they have voyces hoarse with crying upon God for mercy: they have soules cloven to the pavement: they have soules heavy unto death: their countenance is cast down. Their Harps are turned into mourning, and their organs into the voice of them that weep. Their whole bodies and mindes and soules are living sacrifices, holy unto God, and therefore acceptable: for so it followeth, God will not despise them.

Here ariseth a *Quære.*

Now wee have seene the excellency and necessity of these sacrifices: What hindereth, that wee doe not offer them up to God continually?

We do bear about us a body of sin, and in it these hinderances of this excellent and holy service.

Sol.

1 An over-bold presumption of the favour and remission of God in putting us to this pain.

2 An over-delight in our works of darknesse, and the forbidden pleasures of life.

3 A naturall slothfulnesse in doing such things as carry with them painfullnesse in the doing of them.

4 A naturall tendernesse of our selves whereby wee do favour our own flesh, and cannot put it to griefe.

5 The cares of life.

1 Presumption on the favour of God to us.

We think the word more severe, and the killing letter of it more cutting then it need to be, and the minister of this word more harsh then is cause. We confesse, that for terrour these things are set down, and the Ministers must threaten us with heavy judgement, if our hearts be not broken,

But

But it is God who is velled in the parable of that Master, to whom his servant deep in his debt came and besought him for favour : and hee forgave him all the debt. So we confesse, that this sacrifice of broken hearts is a due debt : but our Master is so gracious and pitifull to forgive it all.

There be many fair spoken texts that seem to nourish this presumption in us. *As a father hath compassion of his children, so hath the Lord compassion: but it is on them that fear him, not on them that presume on him.* And the parable of that father of the prodigall, who did not so much as chide his unchristy son, but met him as farre off, fell on his neck, welcomed him with a kisse, and feasted, and clothed him, doth expresse a great tendernesse. But let no man presume upon that, for that sonne came home with a broken hart, *Father I have sinned against heaven and against thee. Non sum dignus vocari, & fac me unum ex mercenariis tuis.* I am not worthy to be called : and make me one of thy hyred servants. His father was sensible of his contrition, hee was lost by his sin, and found in his repentance: he was dead by the wound of his own conscience, and made alive by his fathers favourable pardon, receiving him againe to his grace. And the servant to whom his master forgave all his debt, was put to his *miserere*, have mercy: his master saw his heart broken with the grief of his debt, and heard his willing protestation to pay all, and received his humble supplication for mercie. God is a loving Father, but not indulgent; he loveth not so, but that he chasteneth and scourgeth every sonne whom hee receiveth : for rods are for the backs of fools. *Judgment beginneth at the house of God, and the righteous are hardly saved.*

Saint Peter would put any man out of heart to presume too much upon the favour of God : for by three great examples he declareth the severe justice of God against sin.

For if God spared not the Angels that sinned, but cast them down to Hell, and delivered them into chains of darkness to be reserved unto judgment: And spared not the old world, bringing in the flood upon the world of the ungodly, turning the Cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly: The Lord knoweth how to deliver the godly out of temptations, & to reserve the unjust unto the day of judgment to be punished. 2. Peter 2. 4.

Presumption doth make an Idole of God; for it advances the mercy of God against his holiness which hateth sinne; against his truth which threatneth sinne; against his justice which punisheth sinne. Presumption crucifieth againe the Lord Iesus, and layeth on more stripes upon him. Presumption resisteth, grieveth, quencherh the holy Ghost, by whom wee are sealed to the day of Redemption: and so boldly trespasseth the whole Trinity.

I need not urge any other evidence against presumption on the favour of God, then his severity against his own Son, *Miserere, dedit, non pepercis, non fuit dolor sicut*. He sent, he gave, he spared him not, there was no sorrow like unto his.

And was this to quite us from all passion? No: if wee suffer with him, wee shall also reigne with him: hee did not drinke of a sponge of vinegar and gall. *Transsear calix*. Let this cup passe from me. Hee began the health of his Spouse the Church: all the faithfull must doe him right, they owe him a pledge. Some are put to it to suffer for him, none are exempt from suffering with him. This is the least and easiest plunge wee can be put to, to break our hearts with contrition for our own sins. *ô mihi tum quàm mollis ossa quiescent!* ô then! my bones shall take their sweet repose.

When I can tender to my God a broken heart; no laceration, no dissipation of it can so unafashion it, but that he can

can put it together again, like the dry bones in *Ezech.* Vision, and say unto it, *Ave.* In our mortification it dieth a naturall heart, in our first resurrection, it riseth againe a spirituall heart.

I conclude with *Dauids* suite, *O keepe thy servant from presumptuous sins, that they have no dominion over me: so shall I be innocent from the great offence.*

2 A second impediment to the sacrifice of a broken heart is an over-delight that we take in the vain pleasures of life. God was pleased to make a singular triall of two men in two contrary wayes, for example of others.

1 Hee made tryall of his servant *Job* by afflictions, they came upon him suddenly, and they came thick. In all the things wherein he had blessed *Job* above most men, he afflicted him beyond example.

In his honor & authority he tryed him with disgrace and contempt; In a fair posterity he tried him with orbitie. In his abundance of riches he tryed him with poverty. In his friends with paucity; he had few left, and they proved grievous to him. In his health he afflicted his body with painfull and lothsome diseases and sores. Yet you have heard of the patience of *Job*, saith the Apostle, hee came off faire. *In all this Iob sinned not, neither did hee charge God foolishly.*

2 His servant *Solomon* he tryed with honour, riches, and power, with victory over his enemies, and the cup of temporall pleasures, of life, he made to over-flow: never did any man on earth drinke to deep of that cup. In this tryall *Solomon* miscarried, pleasures stole away his heart: *Solomon* lost his integrity, his wisdom wherein he excelled all that were before him was benighted in him, the salt in him was insatiate. Such power have worldly pleasures against wisdom.

See his *Ecclesiastes*, his recantation, you shall see how hee declareth himself against them, pronouncing them all vanity and vexation of spirit.

It is an old Proverbe, *Fortis in bello, sapiens in ira, amicus*

micus in adversis. Strong in warre, wise in anger, a friend in adversity.

This is the Purgatory in which these are tryed. If they come fairly off in these probations, we esteeme them approved.

I may adde hereunto, that a true Christian is tryed also in temptatiōs of pleasure. *Ioseph* was not so put to it either in the pit wherinto his brethren let him down, or in the hands of the stranger Merchants into which he was sold: not in the prison where his feet were in the stocks, and the irons entred into his soule; as in the hand of his Mistress, when she laid hold of him, and said, lie with me.

Pleasures corrupt our understanding, and cast our reason and judgment into a dead sleep. *They steale away the heart. There is none that understandeth and seeketh after God. Non est Deus in vultu eorum*, God is not in their wayes.

God sends *Ezech.* to *Ierusalem* on this errand. *Sonne Ezech. 16. 2.*
of meam, cause Ierusalem to know her abominations. For as *Eliphaz* saith in *Job*, *Man beleeueth not that hee erreth in Job 15. 31.*
vanitie, therefore vanitie shall be his change, His branch shall not be green, but shall be cut off before his day. 32.

Epaminondas is recorded a rare example of stayednesse, that was able to walk sadly and gravely, nothing moved with the vain delights of the people, whose hearts were all set upon a merry pin, on their wanton holyday. It is a great example of *Israel*, being in pursuit of the *Philistines*, when *Saul* had curled him with a curle, that should eat any food till night, that hee might be avenged on his enemies. The story saith, *The men of Israel were pressed with hunger. And all they of the Land came to a wood where hony lay upon the ground. And the people came into the wood, and behold the hony dropped, and no man moved his hand to his mouth: for the people feared the oath.* 1. Sam. 14. 25, 26. &c.

Wee are in pursuite of three dangerous enemies, the Flesh, the World, and the Devill. We have taken an oath in our Baptisme to fight strongly and constantly against these.

these. Fasting is one of our weapons, we shall not want the sweet temptation of hony, that is of pleasure dropping before us, episcements to break our fast. Let us remember our early oath sworne to God in our Baptisme. Let us keep a devout fast from all sinfull delights : what though it cost us a pinching and pressing hunger? This is the way to get victory of our enemies before night : for when night commeth, we can no longer work. Pleasant to the eye, and delectable to the taste, was the forbidden fruit. But nakednesse and the losse of Paradise; the sweat of the face, and the multiplyed sorrows of Child-birch followed eating : our first parents were no longer happy then whilst they were fasting.

It will be a very hard matter to perswade a man in the vanitie of his pleasure to offer God a sacrifice of a broken heart. For in our full dishes and overflowing cups wee cannot remember *Ioseph's* affliction, we shall hardly then arise from our banquet to visit him, and suffer with him. There is nothing in the world that so dimmeth the sight to behold the course of Gods judgments in the World : nothing so deafeth the eare against the Word that runneth very swiftly : nothing that fatteneth the heart to slaughter; so much as pleasure doth. If *Job's* tonnes least, *Job* feareth and sacrificeth : least they should offend God in their mirth. It is a spirituall kinde of martyrdom to abstaine from pleasures when they are in our power, as *Bernard*, *Inter opulas esurire* : To be hungry amidst banquet : as *Israel* did when the hony dropped, and lay on the ground, to tread upon it, and passe over it. Naturall death doth not spare us for our businesse, for our delights : and *Job's* children were surprized with a violent death, when they were feasting.

Mortification which is the breaking of our hearts, the thrashing & grinding of our spirits should be so willing, so so daie, so peremptorie, as to do execution even upon the body and soule at a short warning, not regarding the present delights of the world : lest another gird us and

carry us whither wee would not, least like Haman wee be harried from the Queenes Banquet, to the tree of execution.

A third impediment of this Sacrifice is a natural slothfulness in us to do those things that have any painfulnesse in them. S. Pauls precept is, *Not slothfull to doe service.* The slothfull will not plough, because of Winter, therefore he shall beg in Summer, but have nothing. Ever since our first parents tasted the forbidden fruit, that sweet meate had sowre-sawce; Man was made for travaile; and hee that would not labour, might not eat. So when we pray, *pau-nem nostrum*, our bread, wee mean not the bread of idleness; for there is no bread ours, but what wee labour for: so they go together in the sentence, *In sudore vultus tui vesceris pane tuo.* In the sweat of thy face, shalt thou eat thy bread. And we must labour for the bread that endureth for ever. We must work out our salvation. It is an idle pretense to cry out, *Leo est in via.* There is a Lion in the way.

ROM. 12. 11.
PROV. 20. 9.

We know, that our adversary the Devill, goeth about like a roaring Lion: there is no way out of his walk. Hee compasseth the earth to and fro: we must resist him. The Apostle hath fitted a Panoply to arme us against him. *We must fight a good fight.* *Vincensis dabitur.* To him that overcometh shall be given.

If we be so idle that we will not stirre, or so faint-hearted that we dare not see our own bloud, or so pitifull that wee cannot finde in our hearts to destroy such an enemy, our own idlenesse is our ruine. It is one of the greatest tasks that ever thou undertookest by thy repentance to breake thine owne heart. Thou hast armies against thee within thy selfe to preserve it from contrition and breaking.

I All thy imaginations of thy thoughts, for they are onely evill: these are an innumerable armie, the *milisia*, warfare of the brain.

2 All thy affections and passions which proceed from the heart, these are all *Cardiacall*.

3 All thy sins which Concupiscence hath brooded in thy heart, the nest of them all. These are the *militia*, warfare of the heart, *Nate Deo, pates hoc sub casu dolore somnus* & born of God, in troubles deep and midst of anguish canst thou sleep? The man of God that fighteth these battailes must not be idle. The true cause of this spirituall idleness in us is the reluctance of our corrupt nature to the work of our own salvation: for our progression of our nature is easie, the way lieth all down-hill, our sayling is with winde and tyde, and he that maketh his voyage for Hell; may ship his oares, and never needeth cut saile. But to stemme the tyde of nature asketh more, it comes to *His labor, hoc opus est*: This is pains-taking with a witnesse; and requireth, *Multa tulit fecitque*, even to *sudavit & alsit*. Hee suffered much and sweat, endured cold and heat.

* Me thinks, I heare the Master of the Vineyard say to us, *Quid statis hic otiosi?* Why stand you here idle? How easily did God make man, and a paradise for man? But for his Vineyard, we read of digging, and fencing, and building, and weeding: *work & care*, thinke on it.

1 A fourth impediment, our tendernesse of our selves: Every man is his own Saran, and saith, *parca tibi*, spare thy selfe. No man ever hated his own flesh, All the work of mortification which belongeth to the breaking of the heart is very grievous to flesh and bloud; *For behold this thing, that ye have been godly sorrow,*

2. Cor. 7. 11.

- 1 What carefulnesse it hath wrought in you,
- 2 Yea, what cleering of your selves.
- 3 Yea, what indignation.
- 4 Yea, what feare.
- 5 What vehement desire.
- 6 What zeale.
- 7 What revenge?

Here is a great burthen to be born, and here is a crosse, that

that flesh and bloud hath no heart to take up.

1 *Now*, study this word doth comprehend,

1 Great inward carefulnesse to please God, in abstaining from sin.

2 Earnest endeavour to doe that which may be acceptable in Gods sight.

3 Speed and cheerfull expedition to accomplish this.

We need go no further in this duty, then that care that we take for our temporall good: let our soules be as precious in our sight as our bodies are, and let us do as much for God, as for the World. So the Apostle: *As you have given your members servants to unrighteousnesse, &c.*

2 *apologyas*, this signifieth defence to plead our cause with God, not in the Court of justice, for our merits will not justifie us: but in the Court of mercy, for our true Repentance will exonerate us.

3 *aywawwaww*, sorrow, of *ayw*, *walde*, greatly, and *ayw*, *oww*. We must groan under the burthen of sin, for Repentance doth not satisfie of it selfe, and our excuse and defence of our selves doth not take away our just vexation of our selves for our sins; Considering,

1 Who we are,

2 Against whom we sin.

3 How much, and long.

4 For how small gain.

4 *psow*, *seare*: this extendeth both to

1 The judgment following, our sins committed,

2 The conscience of our fraile condition and propension to sin, which must make us fearful of Relapses, and temptations to new sins.

5 *owmoww*, vehement desire: the indignation before mentioned, and the feare serve to pluck us back: this desire is a spur to put us on. Lord, *all my desire is before thee, and my groaning is not hid from thee* *Psal. 38.9.*

Here sin beginneth at a vehement desire of evil: and this must be changed, the same earnestnesse retained, onely the object thereof better chosen.

6. *Zeale*: this is that fire from heaven, which consumeth the light trash of our vanities, and enflameth the desire before named: this carries up our prayers, and almes, and all our good affections, and operations as high as heaven. This breedeth in us an holy emulation of our brethren, whereby we strive to exceed one another in the duties of Religion.

The Apostle would have us fervent in spirit.

7. *indignation, selfe-revenge*: this is judging and punishing our selves, that we may escape the hand of God. *Castiga corpus meum*, I chasten my body. This is done by watching, fasting, and depriving our selves of the pleasures of sinne. God who cannot endure us to revenge our owne quarrell against others, likes our revenge taken against our selves. The true penitent doth afflict his soule, and is all bitterness of heart for sinne: he taketh up his crosse and followeth Christ. This amounteth to a great deale more then, Lord have mercy upon us. And it is so much that when we come to examine whether our hearts be truly broken, we shall very few of us finde this worke done: for feare of the griefe and paine that are in true repentance. For it is truth that there is no such affliction in the world as a true breaking of the heart is.

5 Impediment, the cares of life. These breake the heart the wrong way: for we have many cares which much disquietus.

1. From our selves, lest our own improvidence should undo us, if we should take so much time from our necessarie busineses, as the duties of Religion do exact; this makes many sleepe home, when they should be at Church, and the world will not give them leave to serve God.

2. From our brethren, for every man commonly is so much for himselfe, as abateth the help we should have one from another. And so many lye in secret: await to mend their owne heaps, by lessening and impairing their neigh-

neighbours, that a curious wariness is necessarie. And this it is that maketh our life a continuall watch to save our owne from the injury of men, of Christians.

There is a contentious sort of men that are ever vexing their brethren with molestation of suits. There be base people that are prying what they may pilfer. And there are cunning cheaters that practise upon their brethren by frauds. The truth is: here is enough for us all: for the earth God hath given to the children of men. If they that have most of it would know that their full cups should overflow to the use of their brethren, and would so dispose the over-measure, there could be no want.

God is much displeased,

1. Because we generally do want the faith of his providence, not caring for him onely, and casting all our other cares upon him.

2. Because we walk inordinately: for we should first seeke the kingdome of God: and then all these things.

3. Because we distract our hearts with immoderate care, as if God had set us here to feed our selves: Christ dissuadeth and forbiddeth this.

4. Because often enough doth not content us: we do love to have to look upon.

5. Because in the use of these outward things, many take more then their share, wasting and consuming more then needs.

There may be found for use enough, which waste will soone consume. Christ chose a poore condition of life, such as required other mens charitie to relieve it. The bagge that Judas bore, was not of rents, but of almes; he sent to a fish in the sea for money to pay tribute. He fed many by his miraculous power: he shewed his power upon himselfe rather in fasting then in feasting himselfe. Yet having nothing, his followers could confesse they wanted nothing.

1. I confesse that too much love of the world, and the riches thereof,

2 And too many wayes for expence; pride, gluttonie, drunkenesse, ambition, contention, luxurie, spend apace.

3 But the poore do harden the hearts of the rich against them,

1 By their idlenesse.

2 By their dishonesty, and falshood.

3 By their waste.

4 By their unthankfulnesse. To settle the heart against this distraction of cares,

1 Thinke how these cares came first in: for God placed man in a Paradise, in full possession of all things necessarie for him: sinne shut him out thence, and lodged him where

Luctus & ulcices posuere cubilia curæ,

Sorrow and care residents are.

Let us labour by repentance to remove sinne, and cares will give way presently.

2 Let us see how farre by the sentence of the Iudge upon man our care is extended. We shall finde that the tartnesse and acrimonie of the sentence is sweetned with a blessing: for in judgement God remembreth mercie. The sentence is, In the sweat of thy face thou shalt eate bread, till thou returne to the ground. Here is,

Gen. 3. 19.

1 *In sudore*, in sweat; this sweat that cometh of labour and exercise is wholesome, and preserveth health: labour is now enjoined.

Qui non laborat, ne manducet.

He that labours not, let him not eate.

This is no such great affliction: for we can be well content to sweat at our pleasures.

2 *In sudore Facies*, in the sweat of thy face: he saith not, *In angore cordis*, in sorrow of thy heart. *Omni custodia custodi cor tuum*: With all keeping, keepe thy heart: *Mi fili praebe mihi cor*: My son give me thy heart. *Christi: ne turbetur cor vestrum*, let not your heart be troubled.

3 *Vesceris*, thou shalt be fed, if we go not further. A small matter may serve: for good Nature is no great demander:

mander: Here is no gluttonous waste allowed.

4 *Pane*, with bread: this is all we may aske of God. *Panem nostrum*, Our bread. And no further should our care streine then the necessaries of life, and no other way, then in the way of our calling.

5 *Donec*, untill: for we shall not be alwayes drudges to the flesh, we have our *donec*, untill, and then all the cares of life determine. They that will studie and labour for bread for posteritie, may overdoe.

Fathers are allowed to lay up for their children; but let them take heed they cast them more upon Gods providence then their owne provisions for them, lest God blow upon them. You may observe it, that commonly such as rise to wealth from low beginnings, are commonly most carefull to heape up for their children. None trust God lesse then they, and no estates are sooner blasted then theirs. God never intended when he placed us in the world, to make us for the world, he set our face a better way. Many have found the cares of this world such hinderances to repentance of sinnes, such encreasers rather of sinne, such remora's to godly life, that they have freely abandoned the world, and embraced a necessitous poverty rather then they would teare themselves with these thornes.

3 The acceptation of this sacrifice with God.

O God thou wilt not despise.

There are none more despised in the world amongst the braves and gallants of the earth, then those who go mourning all the day long for their sinnes. But O God thou wilt not despise such. How many great adulteries, murthers, and foule sinnes have beene committed by Kings and great persons? But what say the books of time, or what can our observation of our time testifie of broken and contrite hearts for them? Our comfort is, if grace do so farre prevaile against corrupt nature to sanctifie it to true repentance, God will accept it: we shall do well to see some examples of broken hearts, and how they

have beene accepted with God.

1 Of *Solomon*, who after his surfeit of all temporall pleasures, made a whole booke of recantation and repentance, wherein he calleth all those pleasures of life which had carried him away from God, Vanitie and Vexation of spirit, vanitie of vanities; and concluded, that the end of all things is to feare God, and keep his Commandments. How God accepted him we need no other prooffe, then that book of the Preacher received into the Canon of holy Scripture.

2 Of *Manasseh* king of *Judah*: for his sinnes were high growne, and like an harvest of corne, yellow for the sickle of divine vengeance. He did evill in the sight of the Lord, like to the abominations of the heathen. What his Father *Hosechiah* had done to remove idolatry he undid, & built up againe the abominations which he had ruined. He made his children passe through the fire: he used witchcraft; erected an Idoll in Gods house; wrought much evill in the sight of the Lord, to provoke him to anger. A greater sinner I read not of then *Manasseh* was. And when he was in affliction, he besought the Lord his God, and humbled himselfe greatly before the God of his Fathers; and, prayed unto him, and he was entreated of him, and heard his supplication, and brought him againe to *Jerusalem*, where he brought forth fruits worthy of Repentance. For he fortified the City of God, he removed the Idols which he had set up, and he repaired the Altar of the Lord, and offered peace-offerings thereon.

2 Chron. 33. 12.

3 Of *Mary Magdalene* the sinner: whose broken and contrite heart had comfort in the pardon of her sinnes, and Christs first appearance to her.

4 Of the poore Publicane, who came his owne accuser into the Temple, and went away justified more then the proud Pharisee.

5 Of *Simon Peter*, upon whom Christ looked, and that looke sent him forth to weepe bitterly. And his Master forgave him, and imployed him in his Church. Such

is the unlimited loving-kindnesse of God to broken hearts. For Christ was sent of purpose to binde up the broken-hearted. The Apostle saith, that there is breadth, *1/a. 61. 1.* and length, depth, and height in the love of God. *Eph. 3. 18.*

1 For breadth; *The earth is full of the mercy of the Lord.* *Psal. 33. 5.*

2 For length: *His mercie is for them that feare him,* *Luk. 1. 50.* from generation to generation.

3 For depth: *Where sinne aboundeth, grace superaboundeth.* *Rom. 5. 20.*

4 For height: *Thy mercies are exalted above the heavens.* *Psal. 108. 4.*

1 In breadth, like the garment of *Sem*, and *Japhet*, which covered their Fathers nakednesse.

2 In length, like the ladder of *Jacob*, whose foot on earth, whose top reached heaven.

3 In depth, like the Red-sea which swallowed *Pharaoh* and his hosts.

4 In height, like the ascension of Christ into heaven, scene till a cloud involved him. For our God is gentle, milde, and gracious, and passeth by offences. Let *Jacob* repent, and he seeth no iniquitie in him. Gods pardon healeth broken hearts: for it removeth sinne. *In those 1/a. 50. 20. dayes, (saith the Lord) the iniquitie of Israel shall be sought for, and there shall be none; and the sinnes of Judah, and they shall not be found: for I will pardon them whom I reserve.* Sinners converted joy him: how welcome was the Prodigall to his Father? he had not so much as a chiding for all his loosenesse, and waste. There is joy in heaven over every convert. *David* hath done for himselfe, here he endeth his suit for himselfe. By this shutting up of *David*s penitentiall supplication in a broken and contrite heart, I conclude:

1 That in an arraignment for sinne, there is no plea of good workes: *David* had the conscience within him, and the testimony without him of God and the Church, that he had served the Lord, and had walked in all the

Ezech. 18. 24.

Luk. 18. 10.

wayes of the Lord with all his heart, save onely in this matter. Yet this one matter cannot be answered without the exact fulnesse of repentance: Here is no setting off of any sinne, for some singular good worke before done. The sinne that he hath committed doth extinguish the light of all his former righteousness, as if it had never beene. *But when the righteous turneth away from his righteousness, and committeth iniquitie, all his righteousness, that he hath done, shall not be mentioned.* The Pharisee might have past with us for a devout and an holy man, if Christ had not detested him.

1 He went up to the Temple to pray, which was an exercise of devotion.

2 There he prayed with himselfe: though in a publike place, he had a private prayer: here was no vaine ostentation in sight.

3 He rejoyced in two things, which have reference to the two duties of Repentance.

1 *Cease to do evil:* for he saith, *I am not as other men, extortioners, unjust, adulterers, nor as this Publicane: not like them in their sinnes: But I thanke thee for it.*

2 *Learn to do well: I fast twice, I give tythes, &c* but we referre this also to *I thanke thee.* The Publicane had another bearing, which became humble repentance well. But the Pharisee, for any thing I can discern, might have past for an holy man, if Christ himselfe had not detested him. I tell you, this man went downe to his house. Yet observe the Text: *He went justified more then the other;* the other not altogether unjustified.

2 This directeth me in the deduction of a second conclusion: that a broken and a contrite heart for sinne is as safe rest for the soule, as the conscience of a good life. This appeareth in the direction betweene the state of our innocent creation, and our costly redemption. For our creation set us in a way of happinesse, rather in possession and fruition of happinesse, but such as might be lost; but our redemption bought us a never-withering

crowne

crowne of glory. Our holinesse of life may be corrupted as *Dauids* was, but our contrite and broken spirit none can heale but God onely; and because it is his sacrifice, he will not despise it. In all the examples of repentance above-mentioned, we see how firmly the Penitents stood upon that ground, for that put away all their former sinnes, and established them in the good favour of God. Therefore *David* having this sacrifice ready, and now tending the same to his God, doth cease further solliciting of God for himselfe, and beginneth as one fully reconciled to God, to sollicite him in the behalfe of his Church as followeth. From whence we draw this exhortation: Let us all labour our repentance as the most needfull worke of all. We must charge all our afflictions upon our sinnes, and we have but this one way left to repaire us, to redeeme the favour of our God to us, even our repentance. One joynt sacrifice of broken hearts, and whole hecatombes of contrite spirits would mend all that's amisse.

Let us therefore commence a just warre against our owne corruptions and sinnes: it is not enough to conquer the weake Island, to destroy the vines, the fewell of our drunkennesse, to possess the towns and villages, the habitations of sinne in the outward members of the body. There is in every one of us a strong Fort, an hard and stonie heart, fortified against all piety and holinesse, where Sathan as a strong armed man holdeth possession, this Fort and strong hold, this propugnacle of sinne, this heart must be broken. Let us bend all our batterie against that, and see to it, that the world, the flesh, the devill may not supply it, and then the day is ours, and to him that overcometh shall be given a crowne of life. Nothing overcometh this Fort of sinne in our hearts, nothing breaketh them so soone as,

1 A good watch kept, that they may take no rest.

2 Fasting, to sterve the body of sinne,

K k 3

3 Weep-

3 Weeping to open the sluices and drowne it with our teares.

4 Praying: for our *Amalech* within us cannot stand, if our soules like *Moses* hold up their hands in prayer to the God of our lives.

5 An holy implacable furie against it; never to give over the assault, till we have brought it to subjection. This fort thus conquered, the Island is ours.

**VERS. 18.**

Do good in thy good pleasure unto Zion: build thou the walls of Ierusalem.



Ere beginneth the second part of this Psalm, containing the prayer of David for the Church. From the sequence of this prayer observe.

When we have by true repentance made our peace with God for our selves, we have accessse with boldnesse to the throne of grace, to put up petitions to God.

The Reason is: Our sinnes do separate our God and us. So *Isaiah*. But your iniquities have separated between you and your God: and your sinnes have hid his face from you, that he will not heare. David confesseth: If I regard wickednesse in my heart, the Lord will not heare me. God treating with a sinfull Nation, a people laden with iniquitie, sheweth them the way into his favour.

1 Wash you, make you cleane.

2 Come now let us reason together, saith the Lord.

David confesseth because of his iniquities which are

an

I.
Dofir.

Reason.

Isa. 59. 2.

Psal. 66. 18.

Isa. 1.

an heavy burthen to him, I am troubled, I am bowed down *Tsa. 38. 6.* greatly.

When we should lift up our heads, our eyes, our hands, to God: our sins confound us with shame, wee flee from the presence of God, they shake us with feare, wee are afraid of his judgements.

But true Repentance doth wash us so clean, and reconcilcth us so perfectly to our God, that wee dare come in sight, we dare present God with our requests: We seeke the face of God, when we saye any thing; every grieft of our persons, or of the state in which wee live, tenderth us presently to God for remedy. *In affliction wee seeke God Hse 5. 15.* early, we seeke him, but we finde him not alwayes, we aske of him, but hee granteth not our requests: we cry loud to him, but he heareth us not: and we take it ill to be denied, to be delayed.

Saint James gives us the reason; *Ye aske and receive times 4 3.* not, because you aske amisse.

There is mors in olla, death in the pot, there is sinne in the heart, our fountaine is impoysoned, the waters of it are corrupt.

Hose directeth a speeding way, o Israel, returne to the Lord thy God, for thou hast fallen by thy iniquitie. Take with you words, and turn to the Lord, say unto him, Take away all iniquity, and give good; so will we render the calves of our lips. In this course of removing our sin first, we shall make way into the favour of God. Gods people lost their costs and labour in their Sacrifices and solemne worship of God, and nauseated the soule of God with them, because of their iniquities. These returne our prayers empty handed from God: yea, these do turn our prayers into sin.

When the Prodigall sonne returneth penitent to his father, all is forgiven and forgotten, and his father now joyceeth more in him then he did before. Hewas al rags, he needed not to aske raiment, his father called for it, *stolam prima*, the best robe: he came home hungry, hee demaded

not food, his ambition was but bread : the fat Calf was killed for him : he was received with musique and dancing.

The bent of the Parable, and the other two of the lost sheep, and the lost groat, is to shew that repentance putteth us into a better state of favour, then we had before: *For where sinne aboundeth, grace doth superabound.* I may give two reasons of it.

1 Here God taketh occasion to open the bowels of his tender compassion, and to declare his mercy, which is over all his works.

2 True Repentance is an act of so much anguish and bitterneffe, it is for the time a frying in the flames of hell: that no man would have the heart to undergoe the torments of it, if he did not by the cleere eye of faith, looke beyond it to the joy and comfort of Gods recovered favour.

Use.

The point teacheth its own use : for if we would have any audience with God for our selves or our brethren, we must first present God with a Sacrifice of contrite and broken hearts: and then God will meet us upon our way to him, and prevent us with his free favours, *Surely, goodnesse and mercie shall follow us all the dayes of our life.*

Psal. 13. 6.

There is no service to the service of the King. The Lord is our King of old, let it be our glory and our fence, that we are the servants of the living God. All Gods enemies will be daunted at the sight of us, and the feare of us will be upon all the Nations of the World. And as all Nations feared the face of *Israel*, because God had led them through the Red Sea, and given them victory all the way, &c. So will they say ; *Let us flee from the face of this people.*

Is not this the Nation that under the Rule of a Virgin Queen expelled superstitious Religion out of their Land? That to a people that sate in darknesse, and in the shadow of death a great light shined, even the cleer light of the holy Gospel?

Is not this the state against which so many damnable treasons were plotted under a Womans government, and all were by the singular favour of God happily but wondrously defeated?

Is not this the Nation for whom God himselfe fought against *Sisera* and *Jabin*? the winds and the Seas fought against the supposed invincible *Armado* of *Spain*, nothing more verifying the prediction, *O Regemum octavum mirabilis annus*, 1558, a year which wonder at we might.

Is not this the Nation whom God preserved from the powder treason, the bloudest, the closest stratageme, that ever was contrived, and ripened even to the season of dismall execution? All these favours wee have had; our many crying sins have lost us this glory, this defence: our repentance may yet recover our God to us, and restore us to his favour, and replant us in our former strength. Nothing but repentance can call us again: the servants of the living God, and that were our safety.

There is a certaine Majesty and power in the faces of Gods servants to daunt the courage of Gods enemies, when God pleaseth to have it so.

It was a bold-resolution of *Jaddus*, but suggested by Almighty God in a dreame. When *Alexander* set on toward *Ierusalem* to conquer it, and all his people followed him with expectation of all that force, and fury could worke against their City: *Jaddus* the high Priest, and all the Priests of the Lord came forth to meete him in their Sacerdottall Vestments, followed by the people in white garments. The chiefe Priest carrying the name of God on his Mitre. *Alexander* durst not lift up his hand against that name, hee fell downe and worshipped it. The reverence of the servants of the living God awed him, and softened him to such good respect, as caused all hostilitie to cease, and produced gracious favours from him. For God can make them that lead his children captive to pittie them.

Joseph. Iud. Antiq. 11.8.

This state we may gain by Repentance, and being the

knowne servants of the living God, the feare of us will be upon all the Nations of the earth. This shall be a greater safety to us then our Armes, and Fortifications, then our Walls of stone ashore, of wood at Sea.

It is the voice of joy in the tabernacles of the righteous. The Lord of hosts is with us, the God of Jacob is our refuge.

1. Pet. 3. 12. 13

We have a sure word for it: *For the eyes of the Lord are ever the righteous, and his eares are open to their prayers:* but the face of God is against them that do evill. And who is he that will harme you, if ye be followers of that that is good?

2. Doct.

2 Observe his prayer here is for the Church, for wee must enquire, why he addresseth his prayer next after his Repentance, for the state of the Church? I conceive the reason this: *David* being an eminent person, a mighty King, and an holy Prophet had by his great sinne done wrong to the state of the Church of God, and therefore after his peace made with God by repentance he pleadeth the cause of the Church, with God by petition. Sin generally is of a contagious nature, the first sin brought a curse upon the whole earth.

And *Hagge* hath told us that the sinne of the *Jewes* in their neglect of building Gods House, did bring upon their land barrenesse, unfruitfulness upon their tree, their wages did not prosper for the works of their hands, nothing thrived with them. But especially the wickedness of their Kings did ever bring great evill upon the Church and Common-wealth.

Rehoboams sin rent the Kingdome, and lost the Church ten Tribes at once, and divided the State into two Kingdomes.

The Kings of *Israel* and of *Judah* were the ruine of their Kingdomes.

And *Dauids* sin crimsoned his house with blood. The pollution of *Thamar*, the death of *Amnon*, the Rebellion of *Absolon*, as these were the great sorrows of *David*, so they were the disquiet and vexation of the whole State,

State, and these were the effects and fruits of *David's* sinne.

Therefore *David* doth well to repaire the ruines of Sion by his prayers, & to sollicite the peace of the Church, which his sin had so much endangered. In the later end of his Reigne, *hee displeased God in the numbring of his people, and the whole Kingdome suffered for it, God sent a pestilence amongst the people, which in three dayes consumed of that great number threescore and ten thousand, ple-* *Eunur Achivi*, great ones delart makes the poore smart. The Apostle biddeth us pray for Kings, and for all that are 1. Tim. 2. 2. in authority, that we may lead a quies and peaceable life in all godlinesse and honesty. Wee shall all go more safely in our wayes, if God guide the hearts and wayes of our Rulers aright. But if God give us Kings in his fury, our portion will be sorrow; for their sins will set *Ierusalem*, or *Sion* mourning. *Who then shall pittie thee, o Ierusalem, or who shall be sorry for thee? I speak not of our Kings, God hath blest us graciously. I know where I am, and addresse this point to the common use of the Church, as it may concern all Countries.*

For as we are all members of the Church: and of the household of faith; so our iniquities which are offensive to God, and hurtfull to our selves may be also scandalous and hurtfull to the Church. A wicked man in a Congregation the Apostle calleth leaven, *Know yee not that a little leaven sowreth the whole lump?*

Sins like the disease of Leprosie infect, *per contactum*, by the touch.

The point is, when any of us come to make our peace with God for our sins, as we have care of our selves, and our owne reconciliation to God, so let us remember to commend to God the care of his Church, which by our sins is wronged.

For can the toe stumble at a stone without the hazard of a fall to the whole body, seeing wee are members one of another?

Therefore the care of Gods Angels descendeth so low as the foot, *Ne offendas ad lapidem pedem tuum, lest thou dash thy foot against a stone.* He that desireth by true Repentance to set al to rights, let him look every way, where his sin hath done hurt, and labour to repair it.

Great is the example of Gods proceeding against his own people *Israel* in judgement for the sin of *Achan*: *John 17. 11.* The Lord saith, *Israel hath sinned, and they have transgressed my covenant which I commanded them. Therefore they sled before their enemies.*

And when this matter came to scrutinie, the fault was found to be in *Achan* onely. Hee had stolne a *Babylonish* garment, two hundred shekels of silver, and a wedge of gold, &c.

All *Israel* fared the worle for his one sin, his one sin is charged upon the whole Kingdome.

Eyras, quia factum unius de communitate in malis toti communitati attribuitur: because the deed of one that communicateth in evill, is ascribed to all them that communicate with him.

We do not beare one anothers iniquity, *the soule that sinneth shall die*: but such is the conjunction of the body of the Church, that wee cannot commit grosse and eminent sins without the hurt and infection one of another. Therefore to accomplish our Repentance and heale all, wee have here a good example to close our penitentiall prayers as *David* here doth.

This remayne of the Psalme hath two parts.

1 *Dauids* petition, *verse 18.*

2 The successe of his prevailing in his suite, *verse 19.*

The petition hath two parts:

1 *Do good in thy good pleasure to Sion.*

2 *Build thou the walls of Ierusalem.*

2 The successe is double:

1 God shall be pleased.

2 His servants shall do their duty to him.

1 Of *Dauids* petition.

1. Of

1. Of his first petition: *Do good in thy good pleasure to Jerusalem: wherein we must consider:*

- 1 The petitioner, *David.*
- 2 For whom he petitioneth, for *Sion*, for *Jerusalem.*
- 3 The petition it self: *Do good.*
- 4 The limitation of the petition: *in thy good pleasure.*

1 Of the petitioner, *David:* whom wee againe consider foure wayes:

- 1 As he was a private man, a member of the Church.
- 2 As he was an holy Prophet of the Lord,
- 3 As hee was the head of the Church, the King of *Israel.*
- 4 As he was a penitent Convert now againe, received into the favour of God.

1 As a private man.

It is the dutie of every private man to pray for the welfare of the Church of God. The Church is called a Communion of Saints, and we are knit together, *vinculo amoris*, with the bond of love: there is *unus amor*, one love, but as it hath a double reflection,

1 Vpon God, whose honour wee preferre above all things.

2 Vpon our neighbours, whom wee ought to love as our selves. So wee have two great arguments to induce our devotion to this holy duty of prayer for the Church.

1 In respect of God.

The three petitions in the first Table of the Lords prayer do maintain this. For,

1. Herein we sollicite our God for the honouring of his own name, & the sanctifying of it here amongst men: for his name is great in *Israel.* In his Church every thing speaketh of his glory.

The Church is the Congregation of them that call upon the name of the Lord. It is the prayer of Iesus Christ, *Easter, glorify thy name.* Wee have great reason for it, because *our helpe is in the name of the Lord.*

DoE.

It was the old petition of the Church, *To beseech God for his Names sake.*

2 We pray for the comming of Gods Kingdome. His Kingdome of power is over all the World. But his Kingdome of grace is the holinesse of his Church onely, and his Kingdom of glory is the Crown of the Church onely.

Here God reigneth, *The Lord is King, and hath put on glorious apparell, he hath clothed himself with majestie and honour.* His Kingdome is within us, his wisdome our guide, his word our law, his mercy our hope, his judgements our feare, his truth our faith, his will our obedience.

3 Wee pray that the will of God may be done on earth, *sicut in calo*, as in heaven: So if the Church thrive and prosper, here will be an heaven upon earth, and wee shall be like the Angels of God, who obey him by fulfilling his will.

For the Church is the Congregation of such as labour to walke with God in all pleasing.

1 In respect of our neighbours.

We consider our selves as members one of another, & to the welfare of the members dependeth on the welfare of the body. Every ones good ought to be as precious to us, as much desired of us as our own. God is rich in mercy, and we need not feare, that what is bestowed on our brethren will abate any thing of his bounty to us, which in things temporall doth often disquiet us. And herein the weakest members of the Church may be helpfull to the whole body of it; for prayer and wel-wishing which proceed from zeale and love may come from the poorest, the sickest member of the Church, no prison can shut it up.

2 Consider him as a Prophet of the Lord.

The prayers of all men have good access to the throne of grace, but Prophets of the Lord beside the common obligation as members of the body of the Church, have a speciall duty *ex officio*, by their office, and are as it were Masters of Requests to put up the prayers of the Church to God.

Samuel: God forbid that I should shune against the Lord, in ceasing to pray for you. God to Achimelech. Now therefore restore the man his wife: for he is a Prophet, and he shall pray for thee. So when the Lord had reproved the unkinde friends of *Iob*, who had not spoken of God the things that are right, he biddeth them to prepare a sacrifice for themselves, and saith: *My servant Iob shall pray for you, for him I will accept.* We must not conceive, that God is an accepter of the persons of men, to regard one man more then another in regard of his person, neither is one place for it selfe more esteemed then another. 1. Sam. 12. 23.
Gen. 20. 7.
Iob 41. 8.

But by speciall priviledge there is difference put betweene persons and places, in regard of the ordinance of God: The Priest and the Prophet hath an office imposed on him to pray for others. The Church is *Domus orationis*, the House of Prayer, by speciall consecration: therefore both such men and such places are a readier way to God.

3 Consider him as King. Kings under God are heads of the Churches under their dominions, and God hath committed the care of his Churches to them. *David* was anointed by God to this supremacie, the chiefe Priest in those dayes did not Lord it over Gods heritage, as the Bishop of *Rome* now doth in all those Nations over whom he claimes the primacie. As by all other possible wayes, so especially by holy and devout prayers good Kings ought to seeke and procure the peace and welfare of the Church. The Common-wealth is the body, the Church is the soule of the State. Kings that wish their Realmes well, do discern that there is a power above theirs: *For the Lord is King, the earth may be glad thereof.* That King of kings before whose throne all the kings of the earth must cast their crownes, he must be sued to, *By him Princes reigne.* And God having committed his Church to their government for him, how can they better acquire themselves of that dutie, and exonerate themselves.

selves of that great care, then by devolving the same againe upon Gods protection, by their holy and humble prayer?

David did commend his Church to the prayer of all the faithfull. *O pray for the peace of Ierusalem.* He propounded a forme of blessing.

4 Consider *David* as a penitent newly converted to God after a great defection from him, and Gods spirituall desertion of him. Now having offered to God a sacrifice of a *broken and contrite heart*, now his prayer is againe in season. For now God rejoyceth in him, he delighteth in God, and the prayers of such are welcome to the throne of grace. *God heareth nas sinners.*

1 Such as continue in their sinne without repentance. But if with all our hearts we turne to him, he will turne to us; repentance hath removed the sinnes that separated betweene God and us. And what should a true penitent rather desire of God then the well-fare of his Church? for in the peace thereof he shall have peace. This is a good remonstrance of our sincere conversion to God, when we seeke to do good to his *Ierusalem*.

Here is piety to God for the house of Gods sake, for Religion and the worship of God. Here is charity to our neighbours, *for our brethren and companions sakes.* And these be the fruits of repentance and newnesse of life: here is that love which is the fulfilling of the Law of God; even the love of God, and the love of our neighbour.

2 For whom he petitioneth.

1 For *Sion*.

2 For *Ierusalem*.

1 For *Sion*.

This was an high mountaine then within *Ierusalem*, and here was that strong peace which the Iebusites did fortifie against *David*. He reigned seven yeares in Hebron before he could recover the Fort of *Sion*; and before he could expell the Iebusites thence. They were to confident

confident in the naturall strength of this place, and in their militarie fortification of it, that they feared David. when he came against it, saying to him, *Except thou take away the blinde and lame, Non intrabis*, thou shalt not enter; Thinking, David cannot come in hither. The meaning is, they were so confident in the strength of Sion, that they thought their blinde and lame able to defend it against all the force of David. But David took it and possessed it, and seated his owne royall house there, and it was after called the Citie of David. It was the highest of those hills that compassed Ierusalem, of which David, *As the mountaines are round about Ierusalem, so is the Lord round about his people.* And this mountaine semicircled Ierusalem on the South part of the same. But not the naturall or artificiall strength of the place did so much honour it, as the holinesse thereof, for it was famous in the Prophets that way. *For out of Sion shall go forth the Law, and the Word of the Lord out of Ierusalem.* This prophecie was fulfilled in the Messiah; for the promulgation of the Gospell came thence. So Christ himselfe said, that *Repentance and remission of finnes should be preached in his name, beginning at Ierusalem.* Sion is first named, as being the chiefe ornament and strength of the Citie, and the seat of the Kings royall palace.

2 Ierusalem, called the Citie of the great King, of which many excellent things are spoken: and especially it is honoured with the right and iust title to be the mother Church, and all other Churches in the world are the daughters of Sion. And it is named often in holy Scripture, and is to be here understood as the representative body of the whole Church. And it is also a figure of the full Church of the glorified Saints, which is called the new Ierusalem, the mother of us all. So it is cleare for whom David here prayeth, even for the whole body of the militant Church.

This example of David doth teach, that we ought not

to pray only for our selves; charity begins at home, but it endeth not, it ceaseth not there. Christ in his forme of prayer directeth us to seek together then for our selves: *Pater noster, de nobis: domine nobis: de nobis fac: libera nos.* Our Father, give us, forgive us, leade not us, deliver us.

Saint Ambrose: *Si pro te solo, pro te solo oras: Si pro omnibus regis, omnes pro te rogabunt.* If thou pray for thy selfe only, thou alone shalt pray for thy selfe: If thou pray for all, all shall pray for thee. In things concerning this life we are leaue to pray too earnestly for our brethren.

1. Out of a naturall distrust that we have in God, we feare that he hath not enough for us all.

2. Out of a naturall covetousnesse that wee have to have all.

3. Out of a pride which putteth us into an ambition to exceed and out-shine others.

4. Out of naturall envy, that we have at the well-being of others.

These be grosse and finall corruptions in us, and they do trespass both piety and charity. Our Saviour hath directed us better, for he teacheth us to pray for this life no further then *panem quotidianum*, our daily bread. And there is enough to suffice nature in the world without any mans want. And our sentence in *Adam* was, *Esceat panis*, thou shalt eate thy bread, &c. Theodonne of Iacob: *Give me not riches: feed me with food convenient for me.* This limitation may destroy in us all these corruptions of distrust, of covetousnesse, of pride, of envy. For that feare which undoeth charity, lest God should abate from us to supply the want of others, we have great examples of his fulnesse.

The poore widow payed her debt with oyle, she was relieved, and no body the worse for it. Christ payed his tribute, and no body had the lesse; he lent so for a fish, and had it. He improved a short provision to the suffi-

fance:

face of many. We need not feare to pray one for another: *God is rich to all that call upon him.*

Secondly, we are here taught to pray God for the state of his Church: she is our mother, let us seeke her peace. Here we were new borne of water and the holy Ghost. At her breasts we sucke the sincere milke of the Word of God: she feedeth us with strong meat, and feasted us with the body and blood of our Redeemer. We have great cause to ply God with our devoutest supplications, and to give him no rest for his Church: for his Lillie is ever among thornes. And his Church complaineth, *Circumdederunt me sanguinem apes:* They have compassed me about like Bees, *Streperunt,* a noyse, and *stimulas,* a sting.

We see the bow of God bent against our brethren in other Lands, we see the enemy prevaile and insult. What are we, or how have we merited the favour of God upon us, that we should be spared in the day of his wrath, or that a Paschever of mercie should skip our Cities, and townes, and houses? We may in the inventorie of our finnes reade our danger better then we can discern an issue out of it in the court that we runne. Let our prayers comfort the sorrows of the Church, and establish our comfort. And *let our teares runne downe like a river day and night, and let not the apple of our eye cease.* Let us poure forth our hearts like water before the face of the Lord, and lift up our hands towards him for his favour to his poore distressed Church.

God seeth the corne yellow, and ready for the sickle, the day of the Lord is at hand: it was *hora novissima,* the last houre, in Saint Johns time: now the last minute of that houre approacheth, *he is coming to judge the world in righteousness.* And judgement beginneth at his owne house. *Turne thou w unto thee, O Lord, and we shall be turned, renew our dayes as of old.*

3 The petition, *Do good, Do good O Lord to the good, and to them that are upright in their hearts.* Deale favour-

rabbe, or bounteously. *Benefac*. Do good. *Lerusalem* *benefactionem implat*. Bestow a great blessing, which may be done.

1. *Pecunia dimittenda*, by forgiving of sinnes.

2. *Gratiam conferenda*, by giving of grace.

And this is the summe of *David's* whole supplication for himselfe: he knows that all the members of the Church have need of this favour. The petition in the letter hath respect to *Sion* and *Jerusalem*, and desireth the bountie of God to them. For God hath promised to receive an house there builded to his name, and to establish his holy Arke there, the visible Sacrament of his real presence. This was also after performed; and not onely the outward peace, and strength, and plentie, and honour, of *Jerusalem* is here desired, but the establishing also of the holy worship of God, and the seats of justice, as after. This is good for *Jerusalem*, for any state, when Religion and justice are cherished. But this is not all, he looketh prophetically into the state of the universall Church to the worlds end, and prayeth for the welfare of it. That God would do it good, that he would be favourable to it in his bountie.

It is a short prayer, *Sueis ejaculatio*, a sudden ejaculation, but it is full of content, for it may comprehend *summa desideria*, the summe of things to be prayed for. It is the Lord's prayer in little, for wherein may we desire, or God shew us favour, which may not be comprehended in this petition, *Do good?*

Psal. 119. 68.

Every good and perfect gift cometh from this Father of lights, to whom *David* saith, *Thou art good, and thou doest good*. This request of *David*, *Benefac*, do good, doth begge the favour of God to *Jerusalem*. For it is not peace, nor strength, nor plentie, nor honour, nor victory over enemies, that can make a state happy, except God be pleased to turne all these in *bonum*, to good. Therefore they have fared better that have fed on green herbs, then they that have had their share of a stalled oxe. *Daniel*

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prospered better of his pake, then others fed from the Kings trencher. Riches have bene given of the owners at death for harm. The prosperitie of fables destroyeth them. Many carefull parents gather wealth for their children; which proves their ruine: therefore our prayer in all things must be *Dominus fac, &c.* Do good. For neither prosperity shall corrupt our faith; nor adversitie our patience: If God do us good, we shall sinne as *David*. *Beatus est mihi in afflictione*. It is good for me to be afflicted.

4 The limitation of the petition, *In thy good pleasure*. We must take heed in all our suits to God, that we submitt ourselves to the holy will of God. And that we confine our desires to his good pleasure. Not like unto *Isaiah*, who turned backe and tempted God, and limited the holy One of *Israhel*. God is many wayes limited by us in our petitions.

Isaiah 41.

If we limit his power by our infidelitie, doubting whether he can performe to us what we desire. As *Israhel*, *Our God for us is unable in the wilderness*. They remembred his might and his hand, as they said of him in the wilderness.

Verf. 19.

Verf. 42.

If we limit his goodnesse and mercy, doubting whether he will do us good: which is a great wrong to him from us, after our full experience of his loving kindnesse: *David* was perplexed: *Pray God forgotten to be gracious*. *His mercies are strange unto me for my iniquities*. But he recovered and called this his own infirmitie, and remembered the yeares of Gods right hand.

19 For the kinde of favour, we may limit God: if we hold him to this speciall favour, and leave him not to his owne wisdom to do us good in what kinde he pleaseth. The Lord hath *copious redemption*, plentifull redemption, and he will either give *quod petimus*, what we aske; or *quod novit utilium*, what he knows to be more profitable. Christ, *Take this cup from me*, but with reservation of the libertie of his Father, *Si vis*, If thou wilt.

4 For the quantity of favour, we limit God, when we

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appoint him in what measure he shall relieve us, and how much good he shall do us.

Therefore David here in the beginning of this Psalm, desirch to refer himself to Gods good pleasure according to his mercy: so as God may magnifie his mercy in the grant of his petition. For we remember that our first request is the foundation of all prayers.

Hallowed be thy name. For all our desires must respect the glory of God chiefly, our owne good at second hand.

5 We may limit our God in respect of times: if we set him a time wherein hee must shew us favour, or not at all. So Ozias promised to yield Bethulia: *If God relieved them not within five dayes.* Which Jewish after reproved: *If he will, hee will help us within these five dayes, bee hath power to defend us, when hee will every day.* Doe not thinke the comforts of the Lord our God: for God is not as man, that he may be threatened: neither is he as the fount of man that hee should be overflowing. Therefore let us waite for salvation of him, and call upon him to help us, and hee will heare our voice, if it please him. We are commonly in haste either when we asyle any thing, and would be delivered out of our suffering.

Or when wee want end would be supplied: or when we hope for any good, and would come to the possession of it. This is for want of Faith: For *Qui credit non festinat.* He that believeth, maketh not haste.

The best way then to prevent these evils which corrupt our prayers is to limit our selves, and to refer all our requests to the good pleasure of God.

We have great reason to doe so, for wee are safest in that.

Wee may thanke the good pleasure of God, for all wee have, for all we hope for. Here the foundation of our welfare was laid in our election. Having predestinated us to the adoption of children by Jesus Christ to himselfe, according to the good pleasure of his will.

And

Judith 7. 30.
3. 15

1st 23. 26.

ephe. 1. 4.

Vers. 18. *Meditations upon the 91. Psalm.*

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And when we are capable of heavenly light: *How much we know to us, the mystery of his will, according to his good pleasure, which he had purposed in himselfe.* So Christ, *thinks thus: Father: and so Father: Quia bonis placuit tibi,* because it was thy pleasure. And the dayes of our life are here limited to his good pleasure; wee fulfill our time *secundum Deum,* according to Gods counsell: And at last, *Et dicitur: Dilexisti, quia in hoc tibi placuit dare regnum.*

Vers 9.

Luke 10. 21.

We have great reason to steepe all our desires to this good pleasure of God: For it is a safe harbour against all stormes. Let God be pleased, and nothing can succeed *impudenter* to us. It was the rest of the Disciples, when they saw no remedie but that *Paul* would goe up to *Jerusalem*, we ceased saying: *sic volumus Dominum,* the will of the Lord be done.

Act 21. 34.

Præterea Petrus ait: Quia illi non debemus ire in Ierusalem. In the former *Jerusalem* was but newly come into *David* possession, he wonne it by war, and now hee was to build and to fortifie there.

Hee commendeth this good worke to the blessing of God: For except the Lord build the house, they labour in vain that build it. The Heathen never built Cities, but they invocated some one god or goddesse, to whose tutelary protection they commended it.

1. Note.

Psal. 127. 1.

David a King, full of power and riches and good will to employ these upon *Jerusalem*; doth prostrate all to Almighty God, and desires him to be the builder. The Prophet teacheth the use of this point, when he saith, *Comminatio: quia in manu Domini est etiam virtus, et hoc non erit in manu hominis.* Whatsoever by Faith wee commit to him, is both safe in his protection, and wisely done by his direction: and without sinne by his holinesse: and fully by his power working with us, working for us: and it is accomplished perfectly against all opposition. If God prevent us with his gracious favour, and further us with his continuall help, all our works begun, continued & ended in

Psal. 37. 5.

in him prosper in our hands. Pray therefore, *Prosper thou the works of our hands upon us. prosper thou our hands,*

David for all his trust in God, and assurance of his protection, yet neglected not the outward means of safety. For though *Jerusalem* was encompassed with Mountains, and naturally defended against an enemy, yet he would have the Cite walled: *edificas muros, build walls.*

For our Faith doth not evacuate the use of good means: Treasure, Victuall, Armour, Walls, Fortifications, and men to manage these are the sinews of Cities and Commonwealths. *Moses* on the top of the Hill praying, *Whom* and *His* supporting his hands: and *Isaiah* beneath with an Army fighting against *Amalek*: we must worke, and God prosper it.

After *David* came to make *Jerusalem* the Chamber of the King; the seat of the Kings Throne, he much enlarged and beautified and fortified it. *Solomon* did much more, and succeeding Kings added both strength and beauty, and roome to it. Yet all we devise and do in this kind for safety, is nothing without the hand of God. Hee must build us our walls, or else like the walls of *Jericho*, these will fall down of a sudden.

Means must not be neglected, but means must not be trusted. Walls are no fence against God; but with his blessing they are impregnable.

What are our Armies, if God go not forth with them! what are the walls and guard of our strong Cities, if God keep not the City? Therefore let *Jerusalem* have walls, but let them be of his building, for outward means with his blessing faile not of effect.

Jerusalem was more safe in Gods favour, then in their walls: For though it was compassed with three walls, one without another a great distance, and streets and houses between, and seemed an impregnable piece; yet when God withdrew his protecting hand from it, *Nebuchad-*

next after it had flourished 477 yeeres, came upon it, and laid it waste for 70 yeeres.

It was after the returne of the people from *Babylon* rebuilt, yet was it unwall'd for 63 yeeres after: then *Nebuchadnezzar* within 50 days wall'd it, and was in flourish 563 yeeres, till the *Romans* deliver'd it. There perished in it 110000 by Famine, Pestilence, and the Sword of the enemies, and intestine sedition.

It was after in the possession of Christians: now in the hand of the great *Turke*.

We see in this example how sinne destroyeth the most flourishing States, and poureth them from vessel to vessel.

It is not Walls nor Mountains, Men, nor Treasure that can preserve without God, against God. Therefore when we have done all we can, pray for *Jerusalem*, *Sto pax in premanitione tua*. Peace be within thy walls. But the prayer of *David* hath a further extent than that City; he desireth the building of the walls of Gods universall Church, the defence & propugnation of the spouse of Christ. She hath need of strong walls, and of Gods own buildings, for she hath many enemies.

God said to his sonne: *Be thou ruler in the midst of thine enemies*. So soon as we have mention of a Church in *Abel*, we have *Cain* to murder him. Before *Isaac*, we have *Ismael* to scorn and persecute him. *Jacob* wrestleth with *Esau* before he is borne in the wombe; and *Esau* ever hated *Jacob* in their posterity.

When *Israel* was established a visible Church in *Jacob*'s Family, a famine sent them into *Egypt*, where after a few yeeres their City of refuge proved their house of bondage, God deliver'd them and sent them home to their own Land, they had many enemies in the way, and when they came home, their sword cut them out roome for habitation, and under their Judges and Kings, their Chronicles are full of names. When the Christian Church began in the revelation of Christ. The innocent infants were the first sacrifice offered by the sword of *Herod*.

Christ himselfe pursued to death, to the Crosse. His Disciples, Apostles, and Confessours suffered in the ten bloody Persecutions.

Then began rents in the Church, and Heresie grew as cumbersome and busie and cruell as infidelity: The Arian Persecution brake down the walls of *Jerusalem*.

And then in the Waine of the Empire; The *Turke* arose in the East, to the great terrour of Christs little flocke.

This Church of ours which hath like the fleece of *Gideon* been watered when all the floore about it was dry, standeth now like a Lily amongst thornes.

We have great cause to pray for good and strong wals for our *Jerusalem*, wals of Gods own building, lest the arrows of our enemies stick fast in our flesh, and their swords drinke our blood. Yet it is well for us that wee know who can build the walls of the Church strongly, and fortifie it against the gates of Hell.

For the gods of the Heathen are but Idols, there is no helpe in them, their eyes see not, their eares heare not, their hands help not.

Let us but recover our God by repentance, & redeeme his favour with a sacrifice of broken and contrite spirits, and he will build up our walls, and repaire our ruines, and fortifie our desolate places.

Our Fathers in the darknesse of Popery had this strong beliefe, that the Church and State was more strengthened by zealous and devout prayers, then by all other provisions for offence, and that was the motive that advanced so many Religious Houses, and settled upon them so faire and plenteous revenues, that they might have many at continuall leasure to be alwayes praying for them.

It was great pity that their holy zeale had not some equal proportion of knowledge, for in their way they were devout; and before the pestilent Incendiaries of the Church came up, who turned Religion into Policie, and Zeale into Fury, I doubt not but God had many faithfull and

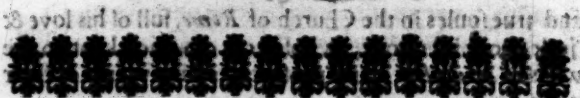
and true soules in the Church of *Rome*, full of his love & jealousy of his honour, whose holy devotion kept up the walls of *Ierusalem*, and prospered all the works of their hands.

2 Observe the petitions of *David*: *Doe good to Sion. Build up the walls of Ierusalem*; he doth pray for defence of his Church against enemies: hee doth not pray that God would turn all their Sythes into Swords, and strengthen them to an offensive warre.

2. Note.

Though *David* were a sword-man, and had lately recovered *Sion* by his sword, by the *Jebusite*, he prayeth not for warre, and strength to pluck down the walls of other Cities: But that God would build up the wals of his own. God is called the God of peace; and though hee be daily provoked by the bold sins of men to draw his sword, hee is loth to strike, he would have us like himself, to be very jealous how we undertake an offensive warre: let Religion and Policie joyn in advise before a Sword be drawne against any neighbour state, that wee may have God to Friend: that we may say, *The Lord of hosts is with us*. For then there are more with us then against us: till these two Iudges of the quarrell have determined the justice of warre, let us hold our hands: For if Princes engage their Subjects in unlawfull warres, all the blood spilt on their sides is put upon their account, but this petition of *David* is ever safe.

Nn 2. VERS.



Then shall thou be pleased with the sacrifices of righteousness, with burnt-offering, and whole burnt-offering: then shall they offer Bullocks upon thine Altar.

2.



Here is the success of David, suit obtained: For if God will be pleased to declare himselfe the Patron and Protector of his Church, to do it good, and to fence it against the enemy:

Then followeth a double event.

1. In David and the people, For they will apply themselves to the worship of God.

2. In God, he will accept of their service.

1. Note.

For David and the people, They do not set God a price of their service, as if he must buy it of them by doing them good and building their walls. But hee sheweth what good use the faithfull servants of God will make of his favours, they will use them as motives to his free service.

They shall enjoy peace and prosperity, and good leaseure.

Nature teacheth this retribution: the shepherd, *Ile meos errare boves ut cernis*. My wandering oxen, as you see, &c. And how may this be considered? *Namque eris ille mihi semper Deus: illius aram, &c.* He is my God, his Altar he frequent.

In times of peace and prosperity, and in the cleare light of heavenly knowledge, God declareth himselfe most clearely, and deserveth the worship of his servants most

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apparently, and *Deus nobis hoc prae fecit*. these times of rest our God vouchsafes. There is the season for it. But we have God complaining often of the contrary. For the prosperity of Fools destroyeth them, and wee are never more wanton and carelesse of Gods service, then when he feedeth us fittest, and doth us most good.

But *Israhel* waxed fat and kicked; thou art waxed fat, thou art growne thick, thou art covered with fatnes, then he forsook God that made him, and lightly esteemed the rock of his salvation. *Deut. 32 15.*

Too much compost doth make the ground ranke and full of weeds. This did God foresee, and gave them great warning of it.

In the former Chapter.

When I shall have brought them into the land which I swore unto their Fathers, which floweth with milke and hony, and they shall have eaten, and filled themselves, and waxen fat, then will they turne unto other Gods and serve them, and provoke me, and break my Covenant. And they did so, and I cast them deare, a deportation for 70 yeeres into Babylon. *Deut. 31 20.*

After the returne the Levites in their confession acknowledge so much to justifie Gods severe proceeding against them, and to cast all the blame upon themselves. *And they took strong Cities, and a fat Land, and possessed houses full of all goods, wells, Olives, Vineyards, fruit-trees. So they did eat and were filled, and became fat. But they were disobedient and rebelled against thee, and cast thy Law behind their backs.* *Neh. 9. 25.*

This cometh generally of fulnesse, it is the sin of prosperity. So, *They are waxen fat, they shine; yea, they over-passe the deeds of the wicked. So, They are enclosed in their own fat, with their mouth they doe speake proudly.* *Jer. 5. 28. Psal. 17. 1.*

Therefore this is a great promise, that *David* here maketh for himself and his people.

Generally, God is most sought, and best served in affliction.

Oz. 5. 19.

Deut. 32. 5.

Vers 6.

Before I was afflicted, I went astray, but now I keep thy word. In their affliction they will seek me early. It is a provoking unthankfulness to receive good, and to do evill in retribution. This spot is not the spot of his children, i. a sin of infirmity. Doe you shew requite to the Lord, O foolish people, and unwise.

David saith, *No sis tanquam equus & mulus*. Be not as the horse and mule. I would in some things we could be like them: For the ox knoweth his owner, &c. And bruite beasts are at the command of such as feed them, Beares and Lions forget their naturall fiercenesse to such.

When God doth us good, and giveth us peace and plenty, and pleasure, when our soules are free from care, from feare, from griefe:

Job 29. 2, 3.

What should hinder us, but that in this vacation we may attend the service of the Lord? We have had many yeares of this favour: remember Job. *O that I were as in moneths past, as in the dayes when God preserved me, when his candle shined upon my head!*

2 Nota.

2 Observe the matter of this speech, and you shall find it to be a vow, whereby David doth binde himselfe and his people to the worship and service of God.

Psal. 119. 106.

In Circumcision then, in our Baptisme, now wee and they are dedicated & separated to the service of God; but to fortifie that solemne vow, and the more to oblige and necessitate us to that holy dutie, wee shall do well to re-enforce that vow, what new promises and protestations of our service. So David, *I have sworn, and I will performe it, to keepe thy righteous judgements*. Here he bindeth himselfe by an oath, and bindeth his oath by a promise: *I will performe it*.

Num. 30. 2.

Vers. 13.

There is no such tye as the bond of a vow; wee must make conscience of it, For it is *vinculum animæ*, the bond of the soule. It is called a vow or binding oath to afflict the soule. Some understand that place of the vowes of Fasting, Watching, or of Penance and Mortification which are called the humbling and afflicting of the soule

But

But it may be understood of all vowes of men: for all vowes do afflict the soule being nuncupate to Gods glory.

1 Because they are restraints to us, we cannot do what we will, which our unruly nature beareth impatiently. For our *video*, see, is for *meliora*, better, our *sequor*, follow, is for *deteriora*, worle.

2 Because the breaking of these vowes is the affliction of the soule.

1 In the torment of the conscience, which cannot choose but be much charged with such a sinne: For our vowes lye heavy there.

2 In regard of Gods just and severe punishment which followeth the breach of vowes. For it is a snare to a man, after his vowes to enquire. The vow of our Baptisme doth oblige all our life, and we should ever call it to remembrance, to keepe us in constant obedience to our God. But we have many great examples of the renewing that by new vowes the more to restrain us: voluntary bindings of our soule to the obedience of God. The people returned from captivitie, sinned in strange wives: *Nehemiah* was not satisfied in their putting of the away, *Neh. 10. 1.* but caused a covenant to be drawne betweene God and them, that they should not take them againe, nor commit the like sinne: and the people sealed the covenant. *Iosua* a little before his death to settle the feare of God there, did bring the people into a covenant, and set up a stone for a witness of the Covenant, saying, *Behold this stone shall be a witness unto us, for it hath heard all the words of the Lord which he spake unto us: it shall be there for a witness unto you, lest you deny your God.* *Christ: Loquentur lapides*, the stones shall speak, to give evidence against the breakers of a covenant and solemne vow.

So in the reigne of *Iosab*, when Religion had beene corrupted: *And Jehoiada made a covenant betweene him, and all the people, and the King, that they should be the Lords people.* *2. Chron. 23. 16* So in the reigne of *Iosiah*, the King caused the book of the Law to be read to all the Elders of the people,

2. Chr. 34. 31.

people, the Priests, and Levites. *As the King stood in his place, and made a covenant before the Lord to walke after the Lord, and to keepe his Commandements, and his testimonies, with all his heart, and his soule, to performe the words of the Covenant which were written in that booke.*

These examples do legitimate to us a voluntary obligation of our selves by vow, either for duties to be done, or sinnes to be avoyded, for they sticke close to the conscience.

So *Iob* made a covenant with his eye to keepe it from lustfull sight: and if swearers, drunkards, oppressors, &c. should for their better restraint make such vows to God to relinquish these sinnes, there would be a double covenant upon them: both of the sinne, and their vow made to God against it. *The Lord hath a controversie with the Land for these sinnes.* The oath against them would be the end of all strife.

Quer. But I am not able to performe this oath.

2. Cor. 3. 5.

Sol. Not that we are able of our selves, to thinke any thing, as of our selves: but our sufficiencie is of God. These vows are not made in confidence of our owne strength, but in faith of Gods promise. *I will put a new spirit within you. That they may walke in my statutes, and keepe my ordinances, and do them: and they shall be my people, and I will be their God.* We go forth here in the strength of the Lord, not in our owne strength. We declare our zeale best, when we not onely take bonds, but do make bonds for our selves to oblige to obedience. God faileth not those that depend upon him. *Thou hast wrought all thy works in us.* Let no man discourage himselfe to decline this service, as unfeisible. This is *opus Dei*, Gods worke: Gods grace is sufficient for us: his strength is perfected in weaknesse. *I am able to do all things through him that strengtheneth me. Omnia possibilia credenti: all things are possible to him that beleaveth.*

Eze. 11. 19.
verse 20.

Isa. 16. 12.

3. Note,

3 He mentioneth here the legall sacrifices of burnt-offerings,

offerings, &c. which were outward acts of holy worship: these God required as outward testimonies of the good affection of his people: yet any hypocrite, any profane person might serve God thus: God findeth much abuse this way, and complaineth of it. *Isa. 1.* Religion is in the heart, not in the hands: yet seeing we have an hand too as well as an heart, let not that appeare before God empty. Honour God with thy riches. Before Christ was revealed in our flesh, the service of God was full of typical resemblances and representations, both of his meritorious sacrifice for us, and of our spirituall sacrifices to God. The shedding of the bloud of the beasts, &c. did declare Christs bleeding for us. The burning and consuming the sacrifice to ashes, did declare the complete mortification of the elect. I remember the speech of *Abraham: I am but dust and ashes.* Dust we are in respect of the matter of our creation: For out of it wert thou taken, because thou art dust: But why, ashes, which is a burnt dust? Because every faithfull servant of God is a burnt-offering, his naturall and unregenerate part consumed to dust.

Gen. 18. 27.

1 By his owne zeale, *My zeale hath even consumed me.*

2 By his voluntarie mortification.

3 By the manifold fiery trials of his holy patience. *Abraham* had bene an idolater, that *Abraham* was consumed to ashes: *Ex cinere redivivum*, to revive from the ashes:

Our lesson is: that though these outward legall ceremonies be abolished which declared their observers willing to be at any cost in the worship and service of God; and punctuall to do as they were bidden: Yet in our way, we must not retyre all Religion to the heart, but such outward acts of Religion as remaine in force and use, we may not omit: as comming to Church, reverent kneeling to make confession of our sinnes, attentive hearing of the Word, making the voyce of Gods praise to be

heard; humbling of our soules to God; and lifting up our voyces to pray; standing upright to make a publique joynt confession of our faith; to shew that we are all of one common faith, paying our due tythes and offerings. These be holy tythes and services: yet as the outward sacrifices of old were rejected without the inward spirituall service of the heart; so all externall adoration without the sacrifice of a broken and contrite heart before mentioned, is short of the duty that we owe to God. Our great Zealors the professors of Gods service in a purer way, whose pride is; that they are not like other men; these do cry downe all outward expressions of devotion, and say your wisdomes claime is; *My soune giue me thy heart.* True, and the good affection of the heart is soone seene in the command that it exerciseth over all the body. *Cor paratum est, My heart is ready: I will praise God with the best member that I haue. Levabo oculos; I will lift up mine eyes; Levabo & levabo manus, &c. I will wash, and lift up my hands.*

4. Note.
Psal. 4. 3.

4. He calleth these, Sacrifices of righteousness, before. Offer ye the sacrifices of righteousness. So called, 1. Because they are our debt to God: *Iustitia datur unicuique*, Iustice gives every one his owne: his law requirerh them: our obedience oweth them.

Mal. 1. 10.

Let no man thinke that he meriteth any thing at the hands of God by these duties of Religion: yet such is the favour and bountie of God; that he rewardeth the service done to him. There is no man that shutteth the doore, or kindleth a fire in Gods house for nought, he hath his reward. Let not his bountie over-value our duty to him. Our obedience is our righteousness before God.

1. We do God right in it: for he challengeth it not of courtesie: he is not beholding for it: it is his due.

2. Called Sacrifices of righteousness, because they leave nothing due to God unoffered: as here the burnt-offering, and the whole burnt-offering, *Manilla* and *Sapphiru* suppress a part of their offering. *Totum Deo immolant.*

Greg.

omne

omne quod habent, omne quod viuunt, omne quod sapiunt, totum Deo offerunt: They offer all to God which they have, all which they live, all wherein they are wise.

3 *Sacrificia iustitia*, the sacrifices of righteousness, in respect of Gods etc, which was not so much upon the oblation, as upon the righteousness of the offerer: for *Respexit Abeam primo: post, donum eius*: First he had respect to Abel, then to his offering. He findes it, *Honoras me labiis*, honours me with their lips: *Cor longè*, their heart is farre off.

4 *Sacrificia iustitia*, the sacrifices of righteousness, for their representation: for they are types of Christ our righteousness.

5 *Sacrificia iustitia*: the sacrifices of righteousness: because offered in faith, and we are just by faith.

The King here promiseth for his people: so in former examples, good and religious Kings have drawne their people into covenant with God. It is much, that a good King may do with his people. *Regis ad exemplum*, after the kings example: Let him guide them so as well as by lawes. 5. Note.

No question but *Dauids* loosenesse had corrupted his Subjects much: his holiness may amend it. Princes by good laws, good counsell, good example may prevaile farre, being gracious and gentle. They should in nothing more straine their strength, then in the importation of Gods worship. In that God will joyne with them. The force of opposition cannot resist that worker: for light driveth away darkness. With what joy do we look on such examples of Princes: as that of *Nehemiah*, that of *Josiah*, that of *Josiah*, we see good came of it then.

2 He promiseth for God, *Accipies*, thou shalt accept: This is *vox fidei*, the voyce of Faith: the faithfull are assured, that God will receive their service in this kinde, when they binde themselves to it. We must bring all our offerings to God, with this good perswasion, that

Heb. 4. 16.

Eph. 3. 12.

God will accept them. This made *Abels* offering so acceptable to God, and preferred before *Cains*: he offered by faith *Abels* sacrifice, a fuller sacrifice, and God testified of his gifts. Let us therefore come boldly unto the throne of grace, that we may obtaine mercy, and finde grace to help in time of need.

For in Christ we have boldnesse
and access with confidence,
by the faith of him.

F J N J S.

Decemb. 24. 1635.

Perlegi hac tria volumina Commentariorum in Psal. 51 ex consensibus Samuelis Page, SS. Theol. Professoris, qua continent in toto paginas 893; aut circiter, in quibus non reperio aliquid sanae doctrinae, aut bonis moribus repugnans, quo minus cum publica utilitate imprimi queant, sub ea tamen conditione, ut si non intra biennium proxime sequens typis mandentur, hac licentia sit omnino irrita.

Guilielmus Haywood. R. P. D. Archiep.
Cant. Capell. domest.

